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THE GIFT OF HIS SON.—Just above this line you read the day upon which every citizen in our land is requested to pour forth thanksgivings to God for His favors to the nation. As you enter that day, ask yourself, "Am I truly thankful?" Is it a fleshly appetite that is grateful for the viands it covets? Is it a passion for amusement that welcomes the day for its festivities, its theatres, its balls, its social gaieties? Or do I really recognize and revere the Lord the Giver, and the Gift he pre-eminently gives? For one thing above all else should we be grateful. In one way above all others can we show our gratitude. For "the gift of his Son;" that is his own language; the gift of his Son. How mighty, how marvelous this favor. Not the fertile fields, not the laden barns, not the olive plants around the table, not universal liberty and civil equality—these are great, but trivial benefactions compared with the gift of his Son! What a Son! Whom He hath appointed heir of all things; by whom also He made the worlds. This is the One that hath been given you by God. Does not your heart leap up in thankfulness for this unspeakable favor?

If it does, as how can it help doing, then how do you treat this gift? Do you receive him as sent from God to you? Do you allow him to produce the ends of his mission upon you? Jesus Christ is given us for our salvation. If he does not accomplish that work in us, as well as for us, we have really not received the gift. He must transform you into his nature. He must change you from guilt to grace, from worldliness to holiness. Has He wrought that change? Do you receive him as your Redeemer, your Regenerator? Is his sacrifice accepted by you as the divine atonement for your sins? Is his nature allowed by you to transform your nature into his own glorious character? Only thus can you receive the Gift of God. Turn your eyes towards him. Open your hearts to him. Ask that he take possession without abatement of his claims, and work his work in you to its ultimate and everlasting perfection. Then shall the day be eternally and unspeakably memorable. Then shall you exclaim, "I thank Thee, O Father, Maker of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes." Then shall you rest in those divine arms, tranquil in assured bliss, happy in ineffable ecstasy. Jesus yours, and you His, forever and forever. God grant that you may be thus thankful for and in the Gift of His Son, our Saviour, Jesus Christ.

A SCOTCH PRESBYTERIAN, PRIMATE OF ALL ENGLAND.—Two hundred and sixty years ago a Scotchman ascended the national English throne; to-day a Scotchman ascends the English Episcopal throne. Archibald Campbell Tait, good Scotch Christian names are his, late Bishop of London, has been made Archbishop of Canterbury. He was born in Scotland, of an old Scotch family, and brought up a member of the Scotch Church. He was educated at Edinburgh and Glasgow, and was intended for his ancestral Church. But with an instinct as to his future, and an aspiration after it,

he turned his back on the polity of his fathers, joined the English National Church, and went to Oxford. Tutor and Fellow there, head master in Arnold's school at Rugby and Bishop of London, were his successive steps to the base of the throne which he has now mounted. His old Scotch friends look askance at their successful brother. They attribute to him unworthy motives, while perhaps they are secretly wishing that they had gone and done likewise. He is probably the first Primate that originated in the Scotch Presbyterian Church. As is apt to be the case with all converts, he surpasses the natives of the church in zeal for its preservation. In respect to ritualism and rationalism he is indifferent. Like most governors, he cares but little for anything save the government. He is not particular as to what Pusey or Colenso teaches provided each abides in the Establishment. His sympathies are said to be with the Broad Church school. But this is a mistake. He sympathizes with no school, or if with any, with the practical working school, the builders of churches, establishments of Sunday and ragged schools, all those active men and women that ask no questions as to the meaning of rubrics or confessions, but press the church as it is with all its strength into every open door, and make and open doors where there are none, or where they are bolted against intruders. It is this efficient quality that has given him this seat. He has done a great work for London; he will now do it for the realm. He would not have Colenso unfrocked, nor does he object to Newman putting on as many frocks as he pleases, provided both will push the church. He will be a warm antagonist of all separation movements, and of the absorbing efforts of the Roman Archbishop, Dr. Manning. He will try to prevent both this disruption and engulfing by adopting the tactics of the dissenters and the Romanists, and surpassing them, if possible, in churchly and Christian zeal. He has Arnold's catholicity, joined with a Scotch pertinacity, and will make one of the most eminent of the Archbishops of Canterbury. It is evident that his merits and the state of the times compelled his selection. Palmerston made him Bishop of London. Disraeli gives him this post. Both parties have therefore commended him, and in each case it is probably the Queen that is the impelling motive of the choice. He will not be able to stay the current of events, nor to turn them into new channels. He may delay them by the earnestness that he will infuse into the National Church. The more truly zealous it becomes, the more will it outgrow its narrow bounds and begin to recognize the Christian and churchly fitness of the bodies it now despises. We expect he will yet prove a friend of the effort to throw open the universities to all comers, and other like catholic measures. His love for the church will be affected by his Scotch blood and Arnold breeding; and he may become the true successor of Cranmer, dissolving the tie that binds the Church to the State as Cranmer dissolved the connection of the English with the Roman Church. If so his name will be ranked with the three or four historic Archbishops in lasting honor and more lasting influence.

POOR CRETE.—The long, brave war waged by these islanders for their liberty seems unavailing. Their enemies possess the coasts, they are driven to the mountains. All Christian Europe turns a deaf ear to their cry. Russia and Greece listen, but dare not interfere. England refuses her aid. The Eastern question knots itself around their rocks, and to keep the balance in Asia they must be slaughtered in liberty and life. It is sometimes said, most untruly, that success always attends the right cause. It is far otherwise. Seldom have a people put forth more persistent efforts. Yet they have failed. Rome failed to extricate herself from the clutch of the Pope. Hungary fell back from its gigantic struggles into the grasp of Austria. Poland writhes in vain in the bloody meshes of Russia. Greece would not have achieved her liberty had the Eastern question been as advanced then as to-day. It is thought that some relief will be afforded the Creteans through the change of Turkish policy under Brit-

ish and French influence. But the policy of the conqueror rarely coincides with the rights of the conquered. They must accept such terms as they can, till Russia's hour comes, when Greece may regain her ancient boundaries, and become a powerful factor in European affairs. At present, unless some unexpected aid should come, the liberties of Crete seem to have sunken back into the night from which they have for the moment emerged.

HO, FOR ITALY AND SPAIN!—The Missionary Committee adjourned last week, after making liberal appropriations for the foreign and domestic work. Though their income still falls far below these appropriations, and therefore their work is not developed to the measure of the plan, yet they have arranged to enter new fields on conditions that we trust will be met in a more liberal spirit even than that in which they are submitted. Spain and Italy will be undertaken on condition that \$5,000 be specifically raised for each of these places. That amount ought to be instantly given. Our churches in their missionary benefactions should give each member special slips with "Italy" or "Spain" at their heads for especial contributions. These oldest of the persecuting nations are now begging for the Gospel which they have so long and so bloodily spurned. The chance to preach the precious word on the hills of Andalusia and on the blood-drenched fields of Italy should fire the heart of every lover of Christ. "The cause," said John Adams, "will create armies." This cause should create funds by the thousands upon thousands, and volunteers by the scores and fifties. If it can be fairly brought before our churches we doubt not that their response will be hearty.

The only "extra help," which the Board seems to approve is that of the press; though even this it very slightly employs. Would it send forth laborers into the harvest, co-operators with the pastors, of that class that the pastors should everywhere hunger for their assistance, the maximum of \$1,000,000 could be easily reached, and all these new fields be occupied, not with five thousand-dollar donations, but with fifty thousand. But we must "take the goods the gods provide." Let the churches rally to these new calls of its representatives, and speedily roll up the pittance that shall ensure the early establishment of the Methodist Episcopal Church at Madrid and at Rome.

THE WOMEN'S RIGHTS CONVENTION in this city last Wednesday and Thursday was a brisk occasion. It was participated in largely by the old anti-slavery leaders of the Garrison school, except the greatest of them—Mr. Phillips. Yet it was not entirely in their hands. Lucy Stone, Rev. Mr. Stratton, of the Old South Church, Worcester, made the best speeches. Mrs. Harper spoke well. Messrs. Freeman Clarke, Higginson, Wasson and Alcott took an active part. Henry Wilson and F. W. Bird gave it their hearty endorsement. The movement is becoming well launched, and if it does not get too much free love, skepticism and anti-churchism aboard, as *The Revolution* shows it to be in danger of, it will become a speedy success. The Methodist Episcopal Church, by the act of the last General Conference, has given it its official benedictions.

THE CHRISTIAN CONVENTION, held in New York from Tuesday to Friday of last week, was well attended from all parts of the land. Vital questions of practical religion were ably handled. Messrs. Duryea, Cyrus D. Foss, Moody, Durant and Crosby, were among the chief speakers. It is a sign and sample of the growing unity of believers when all Christian churches thus meet in loving and laboring harmony. It omitted the Temperance and Prohibitory question from its list of topics—a sad defect, which we trust will not be repeated. It will be of little avail to labor for the salvation of souls if we still leave them in the power of this popular and potent sin. Its discussion on the Gospel for the poor was spirited. It ought also to have considered its duties to the rich—a more perishing class. Dives is ever in more danger than Lazarus.

THE KING'S JEWEL.

'Twas a night to make the bravest
Shrink from the tempest's breath,
For the winter snows were bitter,
And the winds were cruel as death.

All day on the roofs of Warsaw
Had the white storm sifted down
Till it almost hid the humble huts
Of the poor, outside the town.

And it beat upon one low cottage
With a sort of reckless spite
As if to add to their wretchedness
Who sat by its hearth that night;

Where Dorby, the Polish peasant,
Took his pale wife by the hand,
And told her that when the morrow came
They would have no home in the land.

No human hand would aid him
With the rent that was due at morn;
And his cold hard-hearted landlord
Had spurned his prayers with scorn.

Then the poor man took his Bible,
And read, while his eyes grew dim,
To see if any comfort
Were written there for him;

When he suddenly heard a knocking
On the casement, soft and light;
It wasn't the storm; but what else could be
Abroad in such a night?

Then he went and opened the window,
But for wonder scarce could speak,
As a bird flew in with a jeweled ring
Held flashing in his beak.

'Tis the bird I trained, said Dorby,
And that is the precious ring,
That once I saw on the royal hand
Of our good and gracious King.

And if birds, as our lesson tells us,
Once came with food to men,
Who knows, said the foolish peasant,
But they might be sent again!

So he hopefully went with the morning,
And knocked at the palace gate,
And gave to the King the jewel
They had searched for long and late.

And when he had heard the story,
Which the peasant had to tell;
He gave him a fruitful garden,
And a home wherein to dwell.

And Dorby wrote o'er the doorway
These words that all might see:
"Thou hast called on the Lord in trouble,
And He hath delivered thee!"

PHILIP CARY.

FROM OLYMPUS TO CINCINNATI.

BY W. F. WARREN.

Echo was an Oread, the daughter of Earth and air. Originally an attendant of Juno, she forfeited the favor of her mistress by an act of deception; and was punished with the loss of all power of speech except that of repeating sounds. This affliction, aggravated by the unrequited love she bore to Narcissus, caused her to pine away until nothing was left of her except the airy voice which so often startles us in lonely glens and forests. So ran the mythologic story.

The infant soul is such an Oread, childhood the deep mysterious dell haunted by her ghostly presence. Standing upon the brink of this dark, impenetrable dell, we send our voices down into the silent depths only to receive our own word back again: God—God! Devil—devil! Heaven—heaven! Hell—hell! It is the voice of the lost Oread, exercising her only remaining power, the power of repetition. Magnificently as she was endowed at her creation, this is all that remains to her now. Happily in this remaining faculty lies the possibility of her final restoration. By virtue of it connection may be established, communication opened between us and this exiled celestial. By virtue of it the empty Voice may be fed with truth and nursed back to real substantiality and pristine character. The art of rightly accomplishing this is called the cat-echo-tic [catechetical] art—the instrument by which it is accomplished a cat-echo-ism.

Do not smile too contemptuously, gentle reader, at this odd conjunction of ideas. Time plays strange pranks with human vocabularies, and many a term has traveled a longer road than from the Grecian nymph to the Christian catechism. Echo was simply a Greek word for sound; hence *katecheo*, to sound down, very naturally came to mean, to instruct orally. In this sense it is used in Gal. vi. 6, and in several other places in the New Testament. Instruction was understood to be the down-sounding of the truth into the heart of a learner, and its infixing there by oral process. That is the etymological idea of *katechisation*. Could anything be more appropriate? anything more suggestive? In its radical sense the word expresses the essential characteristic of all time catechising as effected *viva voce*. Even in its second-

ary meaning the etymology is not less significant. Echo, what could more happily express the imitational and repetitional quality of all childish acquisitions? Is not the infantile intelligence, which answers to your first hailings, long time a mere *vox et præterea nihil*, a something not capable of speech, but only of after-speech, a mysterious air-sprite lisping after you either the blessings of Gerizim or the curses of Ebal? Is it not just this which makes the Christian nurture of the child so solemn a concernment to the parent? Is not our grand endeavor in such nurture to lift the ancient curse brought in by sin, to reinvest the exiled Voice with her original powers and graces? Is it not to bring this exiled child of Earth and Air to stand once more upon Olympus, upon the Mount of God, restored to heavenly occupations?

The catechism, then, is an authorized echo-book, designed to aid the parent and the teacher in the task of giving the lost Oread right words for repetition, right thoughts for rumination and right deeds for imitation. Three qualities should characterize it: First, what it prescribes for the child to echo should be the saving truth of God, this completely and this only. This is too obvious to admit of proof or even illustration. The banished Voice may echo back forever human speculations and dogmas and opinions, facts of science, guesses of philosophy, results of history, all in vain. Nothing but God's truth can ever make her free. From this it follows, that the catechism should not contain the theological speculations of the schools, but the faith of the church, that it should not be recommended by the reputation of its author, but by legitimate ecclesiastical authorities.

Secondly, its words for repetition should be short, distinct and clear. Echos tread close upon the heels of their originals, and if the words be long the hastening iteration overtakes the utterance, and both are lost in one confusing chaos of conflicting sounds.

Thirdly, it should be written for the teacher, not the learner. Catechising is not listening to the lost Oread as she repeats what she has read over in a book. The lost Oread is not supposed to have eyes. She is a Voice, and nothing more. Catechising is *sounding* the truth down into the silent depths of her abode and causing it to be re-sounded up by her back to you. Print can never elicit an echo. There must be utterance, voice, a *katechetical* impartation of the truth and an *ana-chetic* iteration.

I am persuaded that the real ground of all our difficulties in the work of catechisation may be found just here. We write catechisms for the children instead of the teacher, and putting these into the hands of children, wonder that the work is not done. It is as if one were to paste up a sheet of music opposite some beetling cliff or resounding shore, and then sit down to listen to the echo of its fluent harmonies. A pastor should not tolerate a larger number of catechisms in his parish than there are parents and teachers. A child should not be allowed to touch one, however much it may desire to do so. As generally constructed and employed among us they are a damage to the church. Their use springs from spiritual sloth, and confirms spiritual sloth. Their effect is to disgust the child with all biblical study, and to dispense the teacher from everything but the mere mechanical exercise of reading a few printed questions.

This ought not so to be. The catechism is for the hand of the teacher, not for that of the pupil. Its contents are to be given to the child orally, to be *sounded* into the child's ears, down into his heart. Its chief use is to hold the unskilled instructor to the great truths of the Bible in their due order and connection, to prevent him from losing himself in rambling discussions, and so to secure to the child a clear conception of the whole body of revealed truth. The child will love such instruction. They are always aching to have something done to them. They want to be looked at, talked to, made to laugh and cry. It is life to them to look you right in the face and hear you tell what a naughty brother Cain was, how good Noah was rescued from the flood, how Joseph was enabled to turn the tables on his envious brethren so beautifully; but to sit down on a bench all alone, to have a dull catechism thrust into the hand and be told "Now be still and get your lesson, it's Sunday," if that is not enough to disgust any lost Oread with Bible, and catechism, and Sunday, and Sunday School, and such "catechetical instruction," it is hard to say what could.

These hasty lines have been suggested by the appearance of Dr. Nast's "Larger Catechism for the German Societies of the Methodist Episcopal Church," Cincinnati, 1868. It is a work answering in a high degree to all of the above specified requisitions. It is a decided advance upon all its Methodist predecessors, and if no one has a still better to offer, it should be translated at once into English and adopted by ecclesiastical au-

thority. Perhaps the authorization given by the last General Conference for its publication in German is a sufficient warrant for its use in English, for surely our supreme legislators would not have authorized a standard for one branch of the church which they would not desire to see used in all its branches. One very valuable feature of the work consists in its notes for the teacher. Under all the more important questions we find in brackets a mass of concise information and suggestion, which when duly amplified and illustrated by the teacher, cannot fail to make the instruction much more thorough and interesting than even good teachers ordinarily make it. Our German brethren are to be congratulated on the possession of a catechism so near perfection both in idea and execution.

THE BOSOM IMAGE.

BY R. F. FULLEN.

There is a picture haunts my heart,
Fairer than Guido's forms of grace.
O! had I superhuman art,
I'd reproduce that heavenly face!

A strength and sweetness there combined;
A love that stoops, and thought that soars;
An awful majesty of mind;
And goodness, all my soul adores!

Eyes of the eagle and the dove
Resistless power and pity speak;
Whose sovereign glances melt with love,
In might and in dominion meek.

A power so grand, a rank so high
Belittle worldly pride of sway.
A self, so lost in majesty,
Carries my ravished heart away.

Though idol-homage I abhor,
I daily bend before that face,
With mingled gratitude and awe,
To worship loveliness and grace.

The strongest is the sweetest. Yes!
Sternness and pride are so far weak.
Omnipotence has loveliness,
And heavenly majesty is weak.

Come! see this face, that fills my soul!
And in your own his presence shrine,
The subjects of his sweet control,
In love and power alike divine!

ONE MORE NEED.

BY REV. DR. WENTWORTH.

I endorse fully your proposal to make additional missionary secretaries, provided the bishops and missionary committee will place each at the head of a separate department of the work. We want no mere appendages to the chief secretaryship. Sub-secretaries are no more needed in our system than a cat needs extra tails. All we want is directing officers. Our ministers are all agents, sub-secretaries, missionary speech-makers, missionary collectors. There are *hands* enough in the field. We only want directing *brains*. If one set of brains could manage everything forever, there would be no need of division of labor. There comes a period in the history of every enterprise when such division is called for. Our missionary work is getting too vast for any one man to manage. So long as the United States were limited to the Atlantic seaboard, the Secretary of State sufficed for the home work as well as the foreign; but, as State after State was added to the Union, a Secretary of the Interior became a necessity. When Britain had no colonies she needed no Colonial Secretary; now that functionary is one of the most important of the realm.

Division of labor and the imposition of direct responsibility create efficiency, intensify action, waken enthusiasm and ensure success. The Annual Reports divide our missionary work into three several departments. There ought to be a man at the head of each of these departments. Why not, at any rate, discriminate between the home and foreign work, as is done by every church in existence except our own? There would be just as much sense in stringing together the Bible, Sunday School, Tract, Freedmen's Aid and Church Extension causes, and appending them all to the Missionary Society, as in thus keeping together, age after age, things so incongruous as our home and foreign missionary operations. Every interest of our church has yielded to the imperative necessities of growth but this. We run independent Book Concerns under independent managements, east and west. The *Christian Advocate* long since ceased to do the advocating for our entire Methodism. The Bible Society split off from the Missionary Society ages ago. The Tract and Sunday School work have become independent. The Church Extension Society, a new enterprise, takes the field as a separate organization. Why are the leaders of the church slow to trust the home and foreign missionary work, each on its own merits, before the people? General Conference after General Conference

has been moved to make this division, and the movers have been put off with stereotyped evasions, or the report "not expedient." Is it expedient, as THE HERALD justly inquires, to go on in this "penny wise and pound foolish" way any longer? Is it expedient, we inquire, to get missionary collections on a plan which if practised by Roman Catholics we should denominate "pious fraud?" Is it right, to say nothing of expediency, to pawn the heathen to get money to expend on nominal Christians; to represent to our people the wants of the outside world, and then devote their contributions, two dollars out of every three, to American soil; to draw glowing pictures of the condition of six hundred millions of dark idolaters to replenish the missionary treasury, and send them only one dollar in ten for the conversion of these idolaters; to create the impression on the mind of the church that we are doing a great work for the heathen, when the naked fact is that we are doing just enough work in heathendom to run our enterprises in Christendom! Christ says, "Go ye into all the world and preach the gospel to every creature;" the church practically adopts the golden rule of selfishness, "Charity begins at home."

We maintain an immense system of home evangelization; all our regular preaching is home work, our Sunday School work is home work, Bible and tract distribution is home work, Church Extension, Freedmen's Aid and education are all home work; and, in addition to all this, two thirds of our annual missionary contributions are appropriated to home soil, to say nothing of the startling fact that about nine dollars in ten of all our missionary funds are spent, not on the heathen, but in nominally Christian lands, on defunct, and decayed or decaying christianities! What are the hopes of pure heathendom from a system like this? We have the most forceful agency for missionary collections of any church in the world, if our ministry are urged to the work at the point of the bayonet. A man's character and his missionary collection are inseparably wedded in the roll-call of the Annual Conference. This single church interest becomes a part of an itinerant's conscience. If his own salary goes by the board, he must answer in dollars and dimes the fateful question "missionary collection?" It is interesting to look over the General Minutes, and see this question answered in dollars and cents by entire Conferences in solid platoons, by others, with exceptional failures, varying from one to scores, as in 1866, when the New York East was the banner Conference of the Connection in the report of failures to collect for the Missionary Society. With this stupendous machinery for collecting, we average only about seventy-five cents a member for an interest which is next in importance to, nay, which is identical with, the preaching of the gospel. So far would home and foreign collections be from clashing or interfering with each other, we verily believe, were these interests separated, and manned with the guiding talent each deserves, as much would be realized for each as is now received for both. New enterprises enlist new energy, as new railroads enlist new travel. Give us the Home Secretary with his information, his zeal, his enthusiasm, his wants and his figures, and we have the Bible and the history of all Christian effort to warrant us in concluding that God will bless his efforts, and that the church will honor his drafts.

WHAT HAS BECOME OF THEM?

BY MRS. H. C. GARDNER.

The middle-aged women—not very aged people, for there are a few of those yet thinly sprinkled among us, but the women who have attained to spectacles, and to forty or fifty years of age—where are they?

They used to occupy the middle ground between youth and old age, and there were a great many of them. It is singular that they have so quietly slipped away from our midst, leaving their husbands and brothers with us. Our homes and churches look very desolate without them. I go early to church, and watch the gathering congregation attentively, in the unspoken hope of finding the lost ones there. Middle-aged men throng in,—they were never plentier,—good-looking men, who are much handsomer in their maturity than they were as youths; but they look lonesome without any women of a corresponding age. A certain vague incompleteness surrounds them like an atmosphere. They wear a look of quiet resignation that well becomes them as Christians; but as they glance up at their pews where the matronly women used to sit, and see in their stead bunches of hair, sometimes camel's hair, or perchance the hirsute spoils of some unfortunate cow, not even the knowledge that there is a human frame attached can quite do away with the inexpressible loneliness of their condition. They drearily study the bits of lace and feathers and flowers that make up the surface show; they stealthily note the heavily trimmed dresses and more heavily wrinkled faces, and beneath

the outside composure of the gentleman swells up a pitiful yearning for the real woman that he remembers,—the warm-hearted, matronly woman,—the motherly, wifely woman. For the woman who used to come to the holy sanctuary to worship God, and to humbly seek the divine favor.

It seems so odd to these thinking and middle-aged men that the wives to whom they were married a quarter of a century ago should have increased neither in years or knowledge; that the twin sisters of their youth should be at least a score of years younger than themselves. My heart compassionates these men who suffer this loss in their lives so uncomplainingly, often so cheerfully. I respect their heroism; I admire their philosophy.

The next generation of men will not need this sympathy. They will not, like these, remember the dear old times when wives and mothers were women; when the spiritual and intellectual growth of their families was the first object of the loving, motherly hearts; when the feet of the giddy, thoughtless children were carefully guided by the wisdom of elderly persons into the house of God, and none were suffered to mistake its holy courts for an opera house; when the worship there was not accounted a mere dress parade; when the caricature of Christian's burden in the Pilgrim's Progress, which is now stylishly humping the female back, would have been looked upon as one of Satan's clumsiest devices.

But we are not going to discuss fashions, or puzzle ourselves with the vain use of the microscope in our endeavors to find the brains of the fashion-followers. We only deplore the wide, empty gap left between youth and old age. And mourning thus, my heart yet exults in its memories of the past. What delightful treasures these memories are! And what cause I have for thankfulness! Instead of the image of matronly beauty that I associate with my remembrance of my mother, I might, like many a hapless child of the present time, have been only able to recall a fashion-plate. Instead of the soft brown hair so smoothly shining over her temples, I might have had to remember thin locks strained back from a yellow, wasted forehead. Instead of the pretty soft lace cap, there might have been a hideous waterfall. Ah, God is good, and so I am not tried beyond my strength.

There were aunts in those days; lots of them; real, genuine aunts, attired like useful, thoughtful women. They were not ancient fossils, befrizzled and feathered into a frightful resemblance to youth; we could hug them without any fear of rumpling their plumage. They never laughed contemptuously at Johnny's awkward attempts at gallantry, or snubbed little Sue for cutting paper dollies in the sitting-room. They knew all about the rents in Benny's jacket and trousers, and always touched him up a little with soap and water before he came to the dinner-table.

They were such cordial, comforting aunts when the mumps, the measles; the whooping cough and chicken pox were in the neighborhood; they had nice soft laps for the teething babies; and O, what doughnuts and turnovers were concocted for the greedy, growing youngsters of all sizes! And when the long winter evenings came, and there was candy making and corn popping and apple roasting and nut cracking to be attended to, the light-hearted happiness would have been yet incomplete if auntie's marvelous stories had not been added thereto.

Remembering this kind of aunts and mothers, it is not strange that childhood wears a bleak, comfortless aspect since their departure from among us. To be sure, childhood is fast going out of fashion too; boys and girls of ten or a dozen years are writing love letters, and coquetting, and going into society with as much freedom from bashfulness as if timidity had never been known, and there will soon be but two classes of the gentler sex left, youth and old age.

Yet even those who carelessly consent that the coy prettiness of modest childhood should be lost to our race, cannot help regretting the loss of the old-fashioned women. It used to be a pleasant world when they were in it. They gave a happy stability to society. Like the golden russet apple they kept well, and did not lose their flavor. A long row of elegant houses without any homes in them was then a sight unknown, and, indeed, it was the chief pride of the trim housekeeper that comfort, rather than show, should preside in her dwelling.

The world seems cold to us who remember the true woman. I wish we could have her back again. There is so much sorrow and trial that she would lighten with her sympathy. It would encourage our religious hopes, strengthen our weak faith, if she were here to listen reverently to God's word, or to venture with timid steps to approach the table of the Lord. If we could see her meek head bowed in worship, instead of the flaunting

streamers which are not even lowered to half mast in time of prayer.

O, yes! we need the middle-aged, true-hearted woman as much as ever. Is there no way to recall her?

THE CONTRAST.

BY CALLENE FISK.

The hardened sinner was dying,
And hope gave no cheerful replying,
As he looked toward the heavenly shore;
Wild despair ever deepened his sorrow,
While he prayed for another to-morrow,
But Death sadly groaned, "Nevermore."

The Christian warrior was dying,
And while earthly friendship was sighing,
Angel music was charming his ear.
To earth, he said "Farewell" with sadness;
To heaven, "I'm coming" with gladness,
And smiling he died without fear.

THE ELIZABETHANS.

In concluding these essays on the Literature of the Age of Elizabeth, let us pass rapidly in review the writers to whom they have referred. And first for the dramatists, whose works—in our day on the dissecting-tables of criticism, but in their own all alive with intellect and passion—made theatres of Elizabeth and James rock and roar with the clamors or plaudits of a mob, too excited to be analytic. Of these professors of the science of human nature we have attempted to portray the fiery imagination that flames through the fustian and animal fierceness of Marlowe; the bluff, arrogant, and outspoken Jonson, with his solid understanding, caustic humor, delicate fancy, and undeviating belief in Ben; the close observation and teeming mother-wit which found vent in the limpid verse of Heywood; Middleton's sardonic sagacity, and Marston's envenomed satire; the suffering and the soaring and singing cheer, the beggary and the benignity, so quaintly united in Dekker's vagrant life and sunny genius; Webster's bewildering terror, and Chapman's haughty aspiration; the subtle sentiment of Beaumont; the fertile, flashing, and ebullient spirit of Fletcher; the easy dignity of Massinger's thinking, and the sonorous majesty of his style; the fastidious elegance and melting tenderness of Ford; and the one-souled, "myriad-minded" Shakespeare, who is transcendently beyond them all.

Then, recurring to the undramatic poets we have endeavored to catch a glimpse of the Fairy Land of Spenser's celestialized imagination; and to touch lightly on the characteristics of the poets who preceded and followed him; on the sternly serious and ungenial creativeness of Sackville; the pensive thoughtfulness and tender fancy of "well-languaged" Daniel; the enthusiastic expansiveness of description and pure, bright, and vigorous diction of Drayton; the sententious sharpness of Hall; the clear imaginative insight and dialectic felicity of Davies; the metaphysical voluptuousness and witty unreason of Donne; the genial, thoughtful, well-proportioned soul of Wotton; the fantastic devoutness of Herbert; and the coarsely frenzied commonplaces of Warner.

"Who stood

Up to the chin in the Plerian"—mud!

Again, in Sidney we have striven to exhibit genius and goodness as expressed in behavior; in Raleigh, genius and audacity as expressed in insatiable, though somewhat equivocal, activity of arm and brain; in Bacon, the beneficence and the autocracy of an intellect whose comprehensiveness needed no celebration; and in Hooker, the passage of holiness into intelligence, and the spirit of love into the power of reason.

As we more or less roughly handled these, as we felt the pulse of life throbbing in every time-stained and dust-covered volume,—dust out of which man was originally made, and to which man as author, is commonly so sure to return,—the books resumed their original form of men, became personal forces to resent impleachments of their honor, or misconceptions of their genius; and a troop of spirits stalked from the neglected pages to confront their irreverent critic. There they were,—ominous or contemptuous judges of the person who assumed to be their judge; on the faces of some, sarcastic denial; on others, tender reproaches; on others, benevolent pity; on others, serenely beautiful indifference or disdain. "Who taught you," their looks seemed to say, "to deliver dogmatic judgments on us? What know you of our birth, culture, passions, temptations, struggles, excuses, purposes, two hundred years ago? What right have you to blame? What qualifications have you to praise? Let us abide in our oblivion,—in our immortal life. It is sufficient that our earthly works demonstrated on earth the inextinguishable vitality of the souls that glowed within us; and, for the rest, we have long passed to the only infallible, the Almighty, critic and judge of works and of men!"—Edwin Whipple, in the *Atlantic Monthly*.

JOHN STUART MILL is of more than the average height, but he could hardly be called tall. His form is decidedly slender. His head impresses one at once as the seat of intelligence of the highest order and the highest activity. The upper portion is very broad, but below the splendid high forehead the face becomes narrow-featured. His eyes are grayish, and not large, but of a most genial expression. His nose is thin and straight and well proportioned. The features run out into a very sharp chin. The complexion of the clean shaved face is rosy, and clearly indicative of good health. The top of the head is almost bald; but the lower portion is covered with a good growth of rather curly light brown hair, slightly tinged with gray.—*The Advertiser*.

THE HOME TABLE.

THE CALL OF SAMUEL.

(1 Sam. III. 1-10.)

In Israel's lane, by silent night
The sacred lamp was burning bright;
And there, by viewless angels kept,
Samuel the child securely slept.

A voice unknown the stillness broke:
"Samuel!" it called; and thrice it spoke.
He rose: he asked, "Whence came the word?
From Eli?"—No: it was the Lord.

Thus early called to serve his God,
In paths of righteousness he trod;
"Prophetic visions fired his breast,
And all the chosen tribes were blessed.

Speak, Lord! and, from our earliest days,
Incline our hearts to love thy ways.
Thy wakening voice shall reach our ear:
Speak, Lord, to us; thy children hear.

—Nursery for December.

THANKSGIVING.

Mary. Thanksgiving day—thanksgiving means giving thanks. What for, I wonder, and why one day in the year more than any other day; it don't seem to be that either. I don't see anybody giving thanks, its having company, and a good time, and lots of good things to eat. Why do we keep thanksgiving, Amy?

Amy. I don't know; I never thought about it.

Mary. I asked Johnnie, and he said it was a Yankee invention.

Amy. I don't think I know what that is.

Mary. Don't be stupid, you've heard of the Yankees, sure; queer people that live away down East; but here comes Fanny, she knows every thing; she'll tell us.

Fanny. Tell you what?

Mary. What this day is for, why we keep it; did the Yankees get it up?

Fanny. I shouldn't wonder, they "get up" most things; but why do you call the New Englanders Yankees?

Mary. Because that's their name, ain't it? how did they get such a name?

Fanny. When the English first came to this country, the Indians couldn't speak the word plainly, and called them "Yangose," and it got changed as words will to Yankees.

Mary. They didn't call all the English so?

Fanny. No. Those in Virginia and in the Southern States that were settled about the same time, they called "Long Knives." I suppose there was a difference in dress and manners that the Indians saw.

Mary. If they were all English people, why should there be a difference?

Fanny. It would be too long a story to tell you. The people who settled in New England couldn't stay at home in the old country, and worship God in the way they thought right; they were, most of them; very religious, and very strict, so that they were called "Puritans," their lives were so pure, and I suppose they were rather stiff, and dressed plainly, but they were good and noble for all that.

Mary. And the others, wasn't they good people?

Fanny. Some of them were, no doubt, but they came here for adventure, or to get rich, and other reasons.

Mary. Ain't the Yankees awful mean? it's always said so.

Fanny. Well, a real mean Yankee is the meanest creature in the world, just as a bad angel is worse a good devil than a bad man.

Amy. You haven't told us about Thanksgiving.

Fanny. You asked me so many questions I couldn't, and to make you understand, I must go back to the time when the Pilgrims first came here in 1620. It was in December, and bitter cold. I think the winters used to be colder than they are now. My grandfather tells of deep snow, and such cold as I never knew.

Mary. Why is it?

Fanny. O, you couldn't understand; there are changes going on in this world of ours that may make changes in the climate, but this was a terrible winter. When the Pilgrim Fathers landed at Plymouth they numbered one hundred and one; but they suffered so, that in four months half of them died, and only six or seven were able to wait on the rest; others came, but they only helped to eat up the provision they had, and for four years they had dreadful times; if it hadn't been for the Indians they would have starved; then, when things began to go on nicely, the Indians got ugly and plagued them every way, and at last got together and had a war dance, and agreed to kill all the English. Some of the friendly Indians told the white men of it, and they all joined and fought the Indians and got such a victory over them that the red men didn't trouble them again for a good many years; that was called the Pequot war, and there was never a Pequot left to fight again. It was after this when they felt safe at rest, and that the Governors of all the New

England States made a Proclamation for the people to have a grand Thanksgiving. It was in 1637, and that was the first Thanksgiving. The next year they kept it in the fall after the harvest was gathered in, and it has been the custom for every year since; families that were scattered came together on that day, sometimes from a hundred miles away; good things were sent to all the poor people, so that all could have a Thanksgiving. Always in the morning they went to church, then home to eat the grandest dinner of all the year. It was a day of joy and gladness, and they prepared for it and talked of it, days before it came.

Mary. But if the custom is theirs, why do we and all the States keep the day too?

Fanny. Because the New Englanders have gone everywhere, in every town; all over the land you will find them, they carry the memory and the ways of home with them, and wherever they go they influence the people around them.

Amy. But those old Pilgrim Fathers have been dead these ever so many years.

Fanny. The Pilgrim spirit is not dead,

"It walks in noon broad light,
And it watches the bed
Of the glorious dead,
With the silent stars by night.
It watches the bed
Of the brave who have bled,
And will guard their ice bound shore,
Till the waves of the Bay
Where the Mayflower lay
Shall seam and freeze no more."

LOOKING OUT INTO THE NIGHT.

BY JOHN G. SAGE.

Looking out into the night,
I beheld in space afar
Yonder beaming, blazing star;
And I marvel at the night
Of the Gliver of the rays,
And I worship as I gaze,
Looking out into the night.
Looking out into the night,
I spy two lovers near,
And their happy words I hear,
While their solemn troth they plight,
And I bless the loving twain,
Half in pleasure, half in pain,
Looking out into the night.
Looking out into the night,
Lo!—a woman passing by,
Glancing round with anxious eye,
Tearful—fearful of the light;
And I think what might have been
But for treachery and sin,
Looking out into the night.
Looking out into the night,
I behold a distant sail
Roughly beaten by the gale,
Till it vanishes from sight;
And I ponder on the strife
Of our fleeting human life,
Looking out into the night.
Looking out into the night,
I bethink me of the rest
And the rapture of the blest
In the land where all is light;
Sitting on the heavenly shore,
Weeping never—never more
"Looking out into the night!"

PAY YOUR DEBTS.

1. If you wish to receive the reputation of being an honest man, pay our debts. 2. If you would avoid bringing disgrace upon the church of which you are a member, pay your debts. 3. If you are anxious to get a good article, and at the lowest possible price, never delay to pay your debts. 4. If you wish to obtain such credit as your business may require, be such to pay your debts. 5. If you would remain on terms of friendship with those you trade with, pay your debts. 6. If you would avoid embarrassing others who are depending upon the settlement of your account, pay your debts. 7. If you wish to prevent mistakes and litigation, keep your accounts well adjusted, and pay your debts. 8. If you wish to aid in the circulation of money, never let cash remain by you, but pay your debts. 9. If you would do to others, as you wish them to do to you, pay your debts. 10. If you wish to stand clear of lying, and making false excuses, pay your debts. 11. If you desire to pursue your business with peace of mind, pay your debts. 12. If in the expectation of death, you would like to leave your affairs in a satisfactory condition, pay your debts. 13. If you wish to do what is right in the sight of God and man, pay your debts. 14. Should your debts be ever so old, or should you have taken the benefit of the "bankrupt act," if you have the means, you are not a just man unless you pay your debts.

If you desire to pay your debts, henceforth: 1. Let your food, living, and equipage be plain, and not costly. 2. Avoid gay, expensive clothing. 3. Abstain from intoxicating liquors, and never keep them in your house. 4. Do not sink your capital by purchasing plate or splendid furniture. 5. Be not ambitious to dwell in a magnificent mansion. 6. Have as few parties as pos-

sible. 7. Be careful as to speculations, and never extend your trade beyond your means. 8. Never aspire to be shareholders in banks, railways, and such like companies. 9. Have as few persons about you as is convenient, and none of a suspicious character. 10. Be determined to refuse all offers of partnerships. 11. Be careful as to sending money, or being bound with others, and avoid all lawsuits. 12. Keep your books posted, and look well to the accounts of your customers. 13. Bring up your family to industry and economy. 14. In all your ways acknowledge God, and he will direct your steps.

Your friend,

S. DUNN.

THE ROD.

Visting a friend one day, Gotthold found him seated with his family at table, and observed that the children all received a due portion of food, and were required to eat it in a quiet and orderly way; but, that beside the father's plate, there was also lying upon the table a rod, to warn them against improprieties of conduct and manners. He thereupon observed to his friend: You treat your children as our heavenly Father treats His. He, too, prepares a table before them, and gives them all sorts of good things, spiritual and temporal, to enjoy, and yet the rod, which is another name for the cross, must likewise be at hand, that we may not become froward, but walk in holy fear and filial obedience. Of this truth, God has given us an almost similar emblem in the Sacred Scriptures. For the ark of the Old Testament contained not only the golden pot with the manna, but also Aaron's rod, which blossomed, to intimate the authority He exercises over His family, and teach us that although He feeds the members with the hidden manna of His sweet grace, He also purposes to use the rod, if He shall see cause, and to do both the one and the other for our welfare and salvation. The same hand prepares the table and wields the rod. From one and the same heart flow both comfort and cross. God continues our loving and gracious Father when He chastises and corrects, no less than when He refreshes and comforts us. A good man once pertinently said, that it was a doubtful matter whether bread or chastisement was best for children, because, while bread was necessary for them to live, chastisement was necessary for their living well. Even so must we, too, confess that the dear cross is as needful to us as life itself, and far more needful and salutary than all the blessings and honors of the world. In heaven, the glorified spirits, who now fully understand its mystery, and enjoy, in the everlasting rest, the sweet fruit which grows upon this thorny brier, will thank the all-wise and gracious God especially, for His holy cross and fatherly correction, without which they would never have reached the seat of bliss and glory. Let us also learn this lesson, and say from the heart: It is good for me that I have been afflicted, that I might learn Thy statutes. Whether we like it or not, the Lord our God will not change His ways. Whoever wishes to be His child, must take bread and sorrow together from His hand. No guest at His table need think it strange to see the rod upon it, and be obliged often to eat his heavenly Father's bread moistened with tears. Here, in this world, it cannot be otherwise; but when we shall one day sit at His table in heaven, every rod shall be cast into the fire.

O my Father! I am becoming accustomed, by degrees, to Thy ways, and have no objection to the rules of Thy domestic government. Daily do I strive to learn, not only to relish the bread, but also to kiss the rod.—Gotthold's Emblems.

SCRIPTURE QUESTIONS, NO. 3.

1. Where do we first meet the name of John?
2. What woman built three Hebrew cities?
3. What city of Israel did a woman save?
4. How old was king Arnon when his son Josiah was born?
5. How many daughters had David?
6. What were the names of David's brothers and sisters?
7. Who were the Midianites?
8. What was the prayer of Jabez?
9. What posture did David take in praying after the Lord had confirmed to him the kingdom of Israel?
10. What reply did Joshua give to the children of Joseph when they complained that they had not enough land?
11. Did the family of Moses' father-in-law go with the Hebrews?

Answer to Enigma No. 38.

"Let not your heart be troubled."

A young lady at a fashionable dinner party pestered Dr. Johnson with a conundrum—a thing which the bluff old philosopher utterly detested. "Why is the letter 'J' like the end of spring, doctor?" was the question, and of course the doctor couldn't tell. "Because it's the beginning of June," was the solution. "Now, miss, will you tell me why the letter 'K' is like a pig's tail?" sternly asked the doctor. The young lady had to give it up. "Because it's the end of pork, miss." The doctor was bothered with no more conundrums.

"Buy Bulwer's last work," said a sharp newsboy, the other day, to a gentleman on the ferry boat. "No," said the man; "I'm Bulwer himself."

"Well, buy the 'Women of England,' sir; you're not Mrs. Ellis, are you?"

Across Dale Creek, on the Union Pacific Railroad, is a bridge six hundred and forty feet in length, and one hundred and thirty-five feet above the water. The water is only two feet wide and one foot deep.

EAST TENNESSEE CORRESPONDENCE.

The State of Tennessee was the first among the Southern States to adopt the reconstruction policy. Ever since, progress has been the talismanic word. The colored man was first granted the privilege of testifying in our courts of justice, then to vote; and at the subsequent legislature he was allowed not only to vote, but to hold office and to sit upon juries. For prudential reasons the latter privilege was not granted him until recently. During the sitting of the criminal court last week in Greenville, the home of President Andrew Johnson, a colored man was indicted for committing a criminal offense, and was arraigned for trial. He pled not guilty, and requested to be tried by his peers. His Honor, Judge Howard, had a jury of colored men empaneled, and after hearing the evidence, arguments of the attorneys and the charge of the Court, the jury retired, and after mature deliberation, they returned a verdict in accordance with the testimony and law in the case, and sent their colored brother to the State Penitentiary for five years. The precedent for a colored jury has been set, and I have no doubt but that it will be followed, without any hesitation or mental reservation whatever, in the future, not only in this State but in others. Many of our very best Union men hesitated long before they would grant the freedman even the right to testify in court; but after two years none but the friends of the "lost cause" are opposed to his exercising the elective franchise, holding office, and sitting upon juries. The freedmen are a rising people, and are destined under God to occupy posts of honor and profit with the white race. "Behold! what God hath wrought" in the last few years for the former slaves in our country. Men who were working upon cotton plantations seven years ago are now leading men in Church and in State in some portions of the South. "Praise God from whom all blessings flow!" Although many of these men have fallen by the hands of the "Ku Klux Klan," yet their places are being filled, and the good work will progress more rapidly since the election of Grant and Colfax. We now feel confident that we shall soon see the day when peace and prosperity shall dawn all over our beloved land. Loyal churches of all Christian denominations will prosper more rapidly; and those denominations which have been adhering to the principles of the Southern Confederacy will soon be effete, as they have lost the spiritual power of procreation. The minutes of the Annual Conferences of the Church South show a falling off of both members and ministers, while upon the other hand the minutes of all our church Conferences show an increase from twenty-five to fifty per cent. In all our Conferences in the Southern States. We are expecting this year to have a greater increase than last year, as many obstructions have been removed, and then our facilities are more available. While we would make this favorable report, we would not be understood to mean that we have all the facilities that we need. The Church Extension Society with a few thousand dollars could help us build a few churches at certain points, which would in time pay that society, and do a permanent good. We also need many numbers of our church papers and periodicals to be sent to our people, to neutralize the influence of the church papers of the Southern Church, which are being circulated freely without charge amongst the people. Many of our people even would read the ZION'S HERALD, if sent them, [we should be happy to send them], notwithstanding its progressive articles by the Editor and other writers. Two years ago I should have been afraid to circulate THE HERALD in some portions of our country, but now the people have enlarged views upon the subject of human liberty; and then their spiritual digestive powers are more healthy and vigorous, and are capable of using "strong meat." We now have a common school system which is working very well, and is destined to be popular and useful, although it is encountering bitter opposition upon the part of those who are opposed to educating the masses. We also have several colleges and seminaries of learning, which are doing very well considering their many embarrassments. In a word, the people are more hopeful than they have been since the close of the rebellion, and this healthful spirit is destined to permeate all classes. Sectional feeling is also giving way, and now some of the most rampant Southern people, are anxious to have Northern men of capital and influence to come and make the South their permanent home. "More anon." L. F. DRAKE.

Jonesboro, Tenn., Nov. 10, 1868.

OUR BOOK TABLE.

HISTORY OF THE AMERICAN CIVIL WAR. By John William Draper. Vol. II.

This history, written from may be called the climatic standpoint, extends from the accession of Mr. Lincoln to the Emancipation of the Slaves, a period of less than two years (twenty-two months). One can see by that measurement into what a point of time the greatest act of our history was crowded. On the Fourth of March, 1861, the President in his first official address, declared he would not meddle with slavery, and more than half promised to execute the Fugitive Slave Law. In eighteen months he proclaimed liberty to every slave, and invoked the blessing of Almighty God on his word, a prayer he dared not make for that first inaugural. Dr. Draper writes independently, and freshly. He thinks the first Bull Run a victory to the government, not as it is usually put in its moral effect, but in its real purport. The design of the South was to seize Washington; the design of Lincoln was to use his three months' men before their time expired in dealing the Rebellion a staggering blow, and preventing the capture of the capital. He succeeded. The blow disabled them, and preserved the city. He classifies the Southern people, and rightly charges the demoralization of the Southern women on the question of slavery to their ministers. "The clergy took the responsibility of training the women of the South in the belief that that institution is authorized by Christianity." Well does he say, "They have still to render to the world an account of their conduct." It cannot be rendered. "Guilty,

guilty, guilty," is all they can exclaim. It is all the world will hear.

He has but little of his speculative traits in this volume. The terrible and nightfulness of the struggle compel him to rise higher than natural laws, upon which so many other men of science love to prate as the be all and the end all of human affairs, and he seems to recognize, with the President, an overruling, intertelling God. Thus solemnly and religiously the volume closes. It is a specimen of its best style and feelings.

In this considerate manner the President earnestly offered compensation to those whose slaves he foresaw must inevitably be made free.

"I claim not to have controlled events, but confess plainly that events have controlled me." Such, as we have just seen, was his solemn declaration a short time before his death. He added, "The condition of the nation is not what any party or any man expected or devised." With that religious feeling which seemed to possess him more and more thoroughly as he approached his end, he affirmed, "It is the work of God." Sincerely believing that God not only reigns, but governs, he saw, in the events transpiring before him, that there was something more than the wishes and will of man. In every phase of the conflict he perceived the arbitrament of a Higher Power. Not as a delusion of fancy, but as a reality, he recognized the dread alternative presented to his nation—do justice or die. To his surrounding friends he pointed out that, though the North was pouring forth her blood like water, and squandering treasures of money, success was denied. The rebukes he had given to Fremont and Hunter had been confronted by the horrible catastrophe of the Chickahominy, and by the repulse of Pope into the fortifications of Washington. Once more a day of grace had been granted at Antietam, but that only half regarded, the stern summons had been again renewed from the cannon that were permitted to sweep off fourteen thousand men at Marye's Hill, and hurl Burnside's army across the Rappahannock. "What am I," said Lincoln, "that I should contest the will of God?"

From the rivers of Virginia to the Mexican confines of the Republic arose a mournful wail—How long, O Lord! how long! It came from the weary laborer, leaning on his hoe in the cotton-field under the noontide sun—it came through the moaning midnight forests, solemn and clear above their multitudinous inarticulate sounds—it came from children torn from their parents, from wives and husbands parted at the auction block, from mothers in despair, from strong men fainting under the lash, from the aged whose heads were frost-bitten by time. In their quaint prayers the Africans talk to God as a man talks face to face with his friend. Slavery had made HIM their friend. By the flickering fires of their cabins they stealthily spelt out the Bible to see what HE had promised to them. It was their dreadful lot that had caused Jefferson, himself a slave-owner, to expostulate solemnly with his countrymen, and to deprecate the wrath of God. For who shall escape when from the hand of Eternal Justice her scales have dropped as useless—when from her brow the bandage has been raised that her uncovered and angry eyes may gaze upon unutterable wrong—when her uplifted arm, quivering with indignation, is ready to strike a blow that shall make a whole continent tremble?

Robert Carter & Brothers have issued new editions of SCOTIA'S BARDS, and CHEEVER'S LECTURES ON PILGRIM'S PROGRESS. The former is a handsome volume of good selections from Scottish poets, the latter, the well-known and still best contribution in literature to the best work of the religious imagination. They are both good for the holidays. WAVERLY NOVELS, first bound volume, Appleton's, puts four of the best of these stories in one cover. DR. HOWELL'S FAMILY, AND HILLSBOROUGH FARMS (Lee & Shepard), are two stories semi-religious, and more than semi-interesting. RUBY'S HUSBAND, by Marion Harland (Sheldon & Co.), will be thought well of by all the husbands of all the Rubies, and all the Rubies themselves. THE MIMIC STAGE, by Geo. M. Baker (Lee & Shepard), is a collection of lively dialogues for boys, too dramatic, perhaps, but fresh, gay and harmless in themselves. POKE AND HER SISTERS, ALMOST A WUN, Presbyterian Board, are two good religious stories, the last being especially valuable in its lessons and at this time. FRUIT GATHERING, DULCIE'S LONESOME NIGHT, American Sunday School Union, and THE CHINA CUP, Presbyterian Board, are little stories of and for little children.

The Atlantic Monthly for December opens with stories of Gilbert Stuart and Rembrandt Peale. Stuart, according to these reminiscences (probably John Neale's) was only a hard drinker. The stories about him are very worthless. Peale's are better. Hooker is finely drawn by Mr. Whipple. It concludes his excellent papers on "The Eliabethan Era." "Co-operative-Housekeeping" is the Phalanstery under a new phase. It may do when one can't do better, but we hardly know where one can't do better. Mr. Swinburne "poetizes" on "a Watch in the night." It is

"An infant crying in the night,
And with no language but a cry."

But it is an infant terrible. Very fine is this on daybreak:

"All the distance is white
With the soundless feet of the sun."

Not so good are his lines on the Christian:

"Christian, what of the night?—
I cannot tell; I am blind,
I halt and hearken behind.
If happily the hours will go back
And return to the dear dead light,
To the watch-fires and stars that of old
Shone where the sky now is black,
Glowed where the earth now is cold."

Not such is the Christian's view of the night. He looks before as well as after, before more than after. Howells has a neat paper on a "Gothic Capital," and other good things make up a good Thanksgiving number.

NEW MUSIC.—We have received from Messrs. George D. Russell & Co.: "From the Desert I Come" (Bedouin Song), for baritone. C minor and major, compass from E to e. Poem by Bayard Taylor; music by M. S. Downs. A very fine song, with a suggestive accompaniment. "Echoes," written by Adelaide Proctor; music by the same composer. D minor and major, F to g. Better than the average. "Our Little Angel Loy," song and chorus; words by Emma Eggleston; music said to be by Jesse Wells, but extracted largely from an old Italian composer named Sarti, and hence a very simple pretty melody. C to d. "Mamma, are there Daisies in Heaven?" a song or duet that will touch some mother's heart. May be used for Sabbath School concerts or exhibitions. Music by Jean Foster, Eb to eb. "Sleep and Rest Thee," a berceuse or cradle song, by Geo. Dana. Quiet,

pleasing melody; not difficult. C to d. Lithographic title-page. "She Hath Gone Home," a sacred quartette, in chanting style, by C. C. Stearns. Highest note for soprano, f. Lowest note for bass, F. Key of Db. Well sung by sympathetic voices, this quartette would be effective. "Overture to the Son and Stranger," by Mendelssohn, arranged for the piano by the composer. A very interesting posthumous work of this gifted author. The overture opens with an *Andante* movement, followed by an *Allegro molto* that requires nimble fingers for its interpretation. All the above are engraved and printed in the unexceptionable manner which is a characteristic of these publishers.

More Quarterlies.

The Baptist Quarterly for October is as usual, the handsomest of these publications. It is also growing handsomer within. Rev. A. H. Strong opens it with a fine essay on "Philosophy and Religion," showing how the former gives a scientific statement to the revelations of the latter, and must always keep step with it, though ever as a *flâneur* Achaïes, a little in its rear and not in advance nor at its side. Dr. Caldwell discourses well on "Comparative Religion," the half-born science that is to show how all ante-Christian faiths staggered blindly after the true light, and all subsequent faiths more blindly dash themselves against it. He concludes that "science crude and proud must come at last to Christ Jesus, the head of humanity; to his redemption as the upshot of history, and find all paths ending in his cross or his throne." George W. Clark gives a thorough exegesis of "The Blasphemy against the Holy Ghost," which he truly thinks is a sin committable, and he might add, committed to-day. More and more will it be committed as the world becomes more and more enlightened in the knowledge of Christ, and men more and more openly deny his divinity, sacrifice and salvation. It is not a strong, coarse, mob sin, it is the sin of pharisees and sadducees, scholars, writers, preachers, who may fill theatres with audiences which they embitter against the Saviour, and so ensure for themselves greater damnation. Rev. L. B. Tefft concludes the series with a powerful discourse on "The Office of the Divine Law," which every one in these days of laxity should read. He claims that great convictions only attend the revelation of divine law, and great conversions only are found with such convictions. Thus forcibly he paints the real state of every awakened sinner.

An experience corresponding in its elements to this, is given to every saved sinner. The law convinces men of sin and mocks at all their attempts to attain legal righteousness. It flares so bright a light upon the sinner's boasted self-righteousness, that he starts back, abashed, at what had been his pride. At each new strain after perfection it taunts him with a more humiliating failure, and daily points out darker sin-spots on his heart and uncovers new sinks of wickedness in his soul. Then it echoes and re-echoes its heaviest curses, recounts the doom of the ungodly, gives him to taste the wine of the wrath of God, and opens his ears to hear the wailing of the lost and the far off murmur of the lake of fire, as its billows beat and break upon the adamantine bounds of hell.

Thus vigorously he concludes:

He who sits much under the shadow of Sinai and listens long to the bitter cry on Calvary, shall also sit in the radiant light of the Saviour's smile and listen to his gracious voice. They go up upon the mountain tops, who first go down into the valleys. Blessed are they whose hearts are well broken up with the ploughshare of divine law; theirs is the good ground which brings forth thirty, sixty and a hundred fold. The duty of the hour is plain. Let the law be preached; let it be preached in all its breadth and depth, in all its purity and power; with all its sanctions of blessing and of wrath. The incisive preaching of the law, is the specific for a multitude of evils. Our churches grow weak because the law is muffled, and the wicked grow bold because Sinai thunders feebly. Let law walk hand in hand with love, in the preaching and apprehension of the gospel, as it must, in the experience of salvation.

This quarterly should be lightened. Literary and brisk papers should be distributed among the massive essays. Small arms go well with big guns.

The Westminster for October is far inferior in point of talent to The Baptist. Its papers are local and heavy. William Morris' "Jason" is finely commended. "China" is mapped out; Woman well defended under the title of "The Suppressed Sex," and the iniquities to which she is subjected well portrayed. For instance, the British Society of Surgery and Midwifery refuse to admit women. What would they say if women should have a society for the especial treatment of exclusive maladies of the males, and refuse to admit a man, however well educated, or to consult with him if he should dare to be the medical attendant on one of his own sex in the crisis of this great and perilous sickness? "Do unto others as you would that they should do to you," is a lesson men need to learn in their treatment of this question. It has a good paper on that most miserable disease, sea-sickness, which it says is caused by pressure of blood on the spinal cord, and is cured by the application of ice-bags to the neck and back.

Publications Received since our Last.

From Lee & Shepard.—The Mimic Stage, Baker; Dr. Howells' Family; Piccola; The Waverley Novels, Appleton; Our Boys and Girls; Hillsboro' Farms, Cobb.

From Roberts Brothers.—The Little Gypsy; Barnes' Rural Poems.

From A. Williams & Co.—Edinburgh Review; The Ladies' Friend.

From Gould & Lincoln.—Scott's Bards, Carter; Lectures on Pilgrim's Progress, Cheever, Carter; Revelation of Law in Scripture, Fairbairn, Carter.

From Fields, Osgood & Co.—Poems of Lucy Larcom; The Gates Ajar, Phelps; Illustrated Catalogues.

From J. P. Magee.—The Parables of Our Lord, Bourdillon, Carlton & Latham.

From H. A. Young & Co.—Miss Patience Hathaway, Gaylord; Madame Theresa, Chattrain.

From Hurd & Houghton.—How Not to be Sick, Bellows; Riverside for December.

Putnam for December: Harper for December: Concert Exercises for Schools; Annual Report of Asylum for Discharged Female Prisoners; Home Guardian; Our Schoolyard Visitor; The Galaxy for December; The Nursery; The Sabbath at Home.

Prof. Alexander Winchell, LL. D., of Michigan University, is now contributing to The College Courier, of Yale College, a series of popular scientific articles on "The Old Age of Continents."

Prof. Van Benschoten, of Wesleyan University, and Geo. F. Comfort, of Alleghany College, are also numbered among the contributors to The Courier.

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THE HERALD FREE UNTIL JAN. 1869.

All who subscribe before Jan. 1st, 1869, will receive THE HERALD free until that time. If our agents are not accessible, send subscriptions to this office.

GOOD WORDS FOR THE HERALD are coming so rapidly that we are quite unable to find space for them; but for the new subscribers which accompany them we can always find place. One brother has sent us eighteen names since we offered THE HERALD free until January, 1869; and very many have sent somewhat smaller numbers. Clubs are being formed in many of the middle and western States by ladies and children, with a view to obtain a premium. Everywhere attention is directed to THE HERALD, and improvements are in contemplation which will make it more than ever a welcome guest in every home.

Bibles, Hymn Books, Commentaries, Poems, Sunday School Books, and books of every description and price, which are published by the Methodist Book Concern, are offered as premiums for new subscribers, at the rate of one dollar for each new subscriber at \$2.50. Where any book is desired of higher price than premiums due, it may be secured by paying the balance in cash. Here is a fine opportunity to obtain and make Holiday Presents.

THE HOME FESTIVAL.

America's feast of the harvest is celebrated to-day. All over this land, by the appointment of the President and many Governors, will thanksgiving go up to God from multitudinous churches and more multitudinous hearts. In every city, village and hamlet will there be gatherings around family tables laden with the bounties of the year. We have many joyous feasts, but the feast of home is Thanksgiving. The feast of national jubilee, is the feast of Christian jubilee, and the feast of the New Year are all pleasant and appropriate holidays. Among these is the feast of home.

It is the children's hour, though not so exclusively as the Christmas festival. The birth of Christ seems to make every little one claim this day for his own. This is rather the family hour. The whole circle feels the sacred joy. Every generation, from those tottering with age to those tottering with childhood, alike experience the pleasure. Around the paternal hearthstone the scattered flock regather. From afar and near, they fly to the dear old nest. They snuggle round the kitchen stove, that blessed improvement on the cold old blazing fire; for it can both warm and cook. It may not make such a fuss of blaze, but it does far better service in making the room comfortable and cordial. They see the big piles of pie stuff, whose raw material, whether spicy apple, or liquid sweetness of milk and spice and squash (for this rather than pumpkin is the real pumpkin pie of New England), or aristocratic mince, that wedding cake of this species of pastry. They gaze with their old childish pleasure on the robust turkey, and the fragrant herbs with which he is prepared for burial. They chat about all the old acquaintances, who's married, who's dead, who has babies, who's prospered, who's broken down, all about the "improvements;" this one has built a house, that one a barn; this one has increased his farm, that, his merchandise. Quips and quorks mingle with the inquiries, and all the busy work of preparation goes gleefully forward. Blessings on the paternal kitchen of a Thanksgiving day. It is the best of club houses, of free and flashing wit, the seat of abandon and sentiment, of fierce political and theological encounter, all glowing around the stove in whose "more than chimic heats" are going forward the transformations of chaos into the order that shall daintily gratify the hardly lower tastes of odor and of palate. The British universities, all aristocratic club rooms, and the most palatial hotels, are but the development of the kitchen. They are all based on the dinner table, whose corner-stone is the kitchen stove.

But the kitchen is not the only centre of home and thanksgiving. The family circle, with its music and merriment; the family altar, with its sacred song and scripture and prayer, are yet higher planes of the same

happy life. These all have their consummating crown in this sacred holiday.

"When kneeling down to heaven's eternal King,
 The saint, the husband and the father prays."

This American festival has its patriotic side also. Our fathers saw the oneness of Church and State. They felt that the family was the origin of civil government, and that only as government was right would the family flourish. They had no wicked separation of the clergy from the family, as in Papal countries, but bound preacher and people, State and Church, in the sweet bonds of home.

Therefore did they gather to confer on civil duties. Therefore they preached the word with all boldness. They showed the nation its transgression, the house of Israel its sins. The New England Fast and Thanksgiving are the two foci of the ellipse on which our national being has revolved. They are the most potent cause of our national regeneration. No other country has two days set apart when the preacher is allowed and expected to express his mind fully on political subjects. No other part of America originally enjoyed this privilege. It would revolutionize any realm of Europe, if this were allowed. England never saw the day that she could permit it. True, her clergy mingle in political matters, and preach political sermons; but these are spasmodic, unassociated efforts. In New England they have been a part of its history from the beginning.

Had such privileges been accorded the ministry of the South, they would never have become embroiled by popular sin, never allowed their section of the country to be enslaved with a horrid barbarism that brought all manner of iniquities with it in its prevalence, and has left all manner of poverty and suffering behind it in its destruction. Had they had an annual State Fast and Thanksgiving, in which ministers were expected to declare their sentiments freely on all social and civil questions, the earnest enemies of slavery among the fathers would have made their pulpits on those days ring with one united general assault on this crime. Gruber and Garretson and Bond and Asbury and Coke, and thousands of such souls, would have created a sentiment that would have annihilated this iniquity.

Let the ministers of the land cling to the offered privileges of these days. Let the South use them as faithfully as the North has. Let us not allow the custom to become obsolete. Preach politics; Christian, Bible politics. Lay the axe to the root of every tree that poisons the State. Strike strong blows for God and humanity.

This Thanksgiving offers great cause for gratitude. The nation emerges from the conflict of ages with the heritage of universal liberty and universal peace. She has subdued foes foreign and domestic. She has cast out the worst crime that has dared for a thousand years to claim the protection and the control of a Christian country. She has elected as a President one whose name will be equally the synonym of war and the synonym of peace. Surely she has great reason to rejoice.

Gather around the happy fireside. Remember lovingly the absent and the lost. The year has brought death, perhaps, to your household. How precious to Christian homes in their sorrow over Christian deaths appears the heavenly homestead; the original parental hearthstone, whence we came; whither, if we are true children of the Father, true brothers of the Son, we shall all regather. Prepare for that re-union. Let not the festival be earthly and transitory, merely. Let not the delights of the appetite absorb the delights of the soul. Be abundant in charity to poorer homes. Be large in love for all the brotherhood of man. Keep the feast with gladness. Expel all malice and unbrotherliness. Rejoice that at last through the whole land it can now almost, and will soon be altogether declared that

"Peace on all her sunny hills,
 O' every mountain broods;
 And sleeps by all its gushing rills,
 And all its mighty floods."

May it be thanksgiving unto God out of hearts purged from every inhuman and undivine element; a thanksgiving whose incense God shall be pleased to receive and answer in yet greater blessings to every home and heart in this and every land, to the consummation of his purposes and the eternal delight of his children.

STABILITY A VITAL ELEMENT OF CHRISTIANITY.

There is evidently implanted in man an inherent desire to place his hopes and invest his interests in that which possesses stability. Especially do the prudent and thoughtful instinctively shrink from that which betrays frailty and fickleness, and lay hold on those things which bear indications of firmness and strength.

The expressions of the good of all ages combine to

illustrate the confidence and reverence that the changeless nature of the Deity inspires in man; and we may well imagine that without this characteristic, though omnipotent and omniscient, he would fail to command man's adoration.

As we listen to Abraham of old from the grove of Beersheba, he calls "on the name of the Lord, the everlasting God." The grand chorus in the Song of Moses, after recounting the wonderful dealings of God, closes with the utterance, "The Lord shall reign forever and ever," thus expressing the profoundest confidence in God's eternity, and his everlasting dominion in the world and the church. And as he is about to die, as if to reassure the children of Israel, Moses, who had talked with God as it were face to face, cries out, "There is none like unto the God of Jeshurun." . . . "The eternal God is thy refuge, and underneath are the everlasting arms."

The inspiration to adoration awakened by the eternity of God, and the changelessness of his being, is sublimely expressed by the Psalmist as he contrasts the frailty of man with the duration of God: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "I said, O my God, take me not away in the midst of my days; thy years are throughout all generations; of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."

So likewise do the scriptural representations of God, addressing himself to man, frequently point to the divine recognition of this element in man's nature, in the often repeated assurances that God is changeless and eternal.

When Moses had been commanded of God to go unto Pharaoh and bring forth the children of Israel, he asks of God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" . . . "God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you,"—thus declaring to Moses and to the children of Israel that he was eternal and changeless; "He who is and who will be what he is." Again, when God would reassure him, he says, "I am the Lord! And I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by the name of Jehovah was I not known unto them,"—plainly informing Moses that he was God All-sufficient.

While man is thus assured of the immutability of the being and purposes of the Deity, he also seeks for like elements in the character of his fellows, though he may not expect to find them in like perfection in finite beings; and no fact is more manifest than that a fixedness of purpose and life, and an unmistakable stability of character, is essential to an individual growth in grace, and to any real influence for good in the church and world as a disciple of Christ. The New Testament teachings ever point in this direction.

Regarding the office of the Saviour relative to the law and the prophets, he says: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The fundamental idea of the church of Christ involves stability. Jesus says to Peter, "But whom say ye that I am?" Peter answered, "Thou art Christ, the Son of the living God." Then Jesus announced the fact that should inspire in every man the profoundest confidence in the Christian church, "Thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it." And most clearly does the Saviour set forth the relationship of his true followers to the church, himself and to God, when he says, "I am the true vine, and my Father is the husbandman." . . . "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "I am the vine, ye are the branches." . . . "If a man abide not in me, he is cast forth as a branch, and is withered." Paul, in writing to the Colossians, carries out the same idea of the relation of the disciple to the Master, when he exhorts, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "Rooted and built up in him, established in the faith."

As did Isaiah of old, so must the disciple of to-day set his "face like a flint" if he will make advancement in the Christian life; nor can he further the cause of truth unless he practice the apostolic injunction, "Be ye steadfast, unmovable, always abounding in the work of the Lord." Such living has a reflex action on

the character that exemplifies it, while it bears a weighty testimony to both the good man and the unregenerate of the vital power of Christianity. The moral power and grandeur of such living is best illustrated by those words of the apostle, which for eighteen centuries have thrilled so many human souls when he says, "I have fought the good fight, I have finished my course, I have kept the faith." "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at the last day." Nor can other than such as he claim the crown, for only "He that endureth to the end shall be saved." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." These in life are "like the tree planted by the rivers of water, that bringeth forth his fruit in his season," and whose experience is like that of Job, though a thousand trials surround him, when he said, "I know that my Redeemer liveth."

But in every phase of life there are found those in whom the element of instability seems to predominate, some of whom would evidently seek to form a Christian character; but their course is almost certainly disastrous to themselves and the progress of true religion. On the mountain or in the valley; basking in faith's brightest sunlight or grouping in the blackness of darkness and doubt, singing songs of rejoicing or bitterly murmuring at the dealings of Providence, are the vacillating experiences of such minds. Truly it is said of them, they "have no root in themselves; and most fitly are they portrayed in the parable of the sower and the seed. Nor can there be hope for such till they shall learn to draw constant nourishment from Christ, the living vine, who will impart to them the nutriment that alone can form a real Christian character.

The duty of the church is to inspire in the minds of men a sense of the power and stability of Christianity. To them alone the work is left on earth. "Ye are the light of the world," are the words of Jesus. The church, then, is the representative of Christ and his religion to men. From this fearful and yet glorious responsibility it cannot be released. Men, angels, the redeemed, and the Father and the Son wait to witness the earnestness and fidelity with which she will perform her work.

OUR MISSIONARY MOVEMENTS.

[Correspondence.]

The General Missionary Committee of our church is now in session in New York. This Committee is composed of twenty-seven members, including all the bishops, one ministerial representative from seven different sections of the country, seven members of the Missionary Board, and the general officers of the Society, a body of as able and earnest men as the church can produce, and if all Methodism could see how carefully and conscientiously they laid out their missionary plans, she would have great confidence in their conclusions. The first day of the Committee was all consumed in marking out the general outlines of our missionary operations for the ensuing year. It was several days before the details were arranged. One thing was definitely fixed at the start; and that is that there should be no retrenchment of our missionary expenses, or contraction of our missionary plans. *Methodism is to take no backward steps.* It is scarcely betraying any confidence to say that there are two classes of opinions in our General Missionary Committee.

One opinion is that the movements of the Society should keep pretty closely to the actual monies received from the church, that if the church contributes six hundred thousand dollars for the missionary work at home and abroad, that that is the sum that should be actually appropriated by this Missionary Committee, and that any movement not based upon the actual receipts from the churches, is unwise and dangerous. It is thought by this wing of the committee that scarcely anything is to be so much abhorred as a missionary debt. That the credit of the Society which has always been of a first class description, must be maintained. I believe this to be the view of the general officers of the Society, the secretaries and the treasurer, the brethren upon whom especially devolves the gathering and disbursing of our missionary resources. The other opinion is, that we must make our missionary plans in view of what the work demands, and of what the church ought to give, and the brethren who are thoroughly committed to this last opinion are pretty unanimous in the feeling that *one dollar a member*, is the lowest sum that Methodism ought to give to her missionary enterprises. That contribution would give us for the current year *one million and a quarter of dollars*. Whereas the highest subscription we have received from the churches in any one year, has fallen five hundred thousand dollars below that. To be sure our missionary contributions have steadily increased,

unless a slight wavering for a year or two may be regarded as a truthful exception to this remark, but still the conviction is very general that the *giving power* of our church is not at all developed as it should be in the direction of missionary contributions. The debate in the General Committee, representing as it did all parts of the church, developed a depth of feeling and a keenness of criticism that give good hopes of a sharp advance along all our missionary lines. Not that very much of an advance will be made this year, but the church is evidently getting restless and uneasy; there is a deepening conviction all abroad that Methodism must greatly extend her operations for the evangelization of the world.

Six or seven hundred thousand dollars are talked of this year for the first time. It was pretty generally agreed on all hands that the feebleness of our missionary movements was largely attributable to our *pastors*; that the only hope of arousing the churches to the full measure of their power, was in some way to startle the consciences of the pastors of Methodism. Some curious facts, without any names, were given of how utterly some of the pastors were of hardly any consequence in the great missionary movements of the church. Indeed, some even of the leading ministers had earned such a deplorable reputation of indifference to this leading denominational charity, that the authorities expected such pastors to dry up all the missionary enthusiasms that they might encounter, or at any rate to do nothing towards warming the church's heart in this work of saving the world. I wish the missionary drones among the pastors of Methodism could have heard some of the burning sentences that fell from the lips of our chief ministers while they were deprecating their uselessness in this great interest. Upon this point one of the bishops paid a glowing compliment to our German preachers. He said that however poor their societies or meagre their support, they never failed to respond to all the benevolent collections of the denomination. There was a rather unanimous conviction in the board that American Methodism had fallen into the blunder of being too much absorbed in her home work to the exclusion of sympathy and support to the work abroad. The fact was suggested that the spirit of pure missionary work, that is, work among the actual heathen, was dying out among us, and that the great present need of the church was to be *thoroughly aroused about the heathen world*. Not that the church should do less at home, but that she must do more abroad.

The bishops all belong to the most advanced wing of our missionary officials, and steadily give all their strength towards the enlargement of the work. They submitted to the Committee suggestions in regard to new missions in Austria and Spain and Italy, of Carthage and Cuba and Mexico, of course accompanying the suggestions with certain prudent cautions as to pecuniary resources. The feeling is unmistakable that the whole church demanded *new work*, and vigorous additions to the old fields that we have so long occupied. Some rather healthy criticisms were made upon the Methodist press of the country, and a re-discussion of this whole missionary question was urged upon them. Indeed, I think that the case was pretty fairly made out that the newspapers and the pastors were fairly responsible for the comparatively low state of missionary fervor that now prevails in the church. It was refreshing, as compared with the old-time conservatism of our church, especially about these official centres, to hear the members of the Committee refer to the recent general elections in the country as a reason why the Missionary Society may now go on more hopefully with her work. Every one seemed to feel that the new government was to give such stability to American affairs, that American Christians might calculate with considerable certainty upon the ability to do something for the world. I thought while I was listening to the noble and patriotic utterances of some of our leading ministers and laymen, that our American Methodist Church was fast becoming in the best sense our great national church; that it was fully identifying itself with the Christian ideas of American liberty, interlocking her interests with the interests of the country, and would probably do a mighty work in the purification of American politics, and do her part towards making this Republic the almoner of religious power. The facts and figures that shall finally be determined upon, will be furnished your readers as soon as they can be officially attested.

Among the remarkable men in this Missionary Committee, a single word ought to be said concerning their veteran treasurer, Rev. Thomas Carlton. Mr. Carlton has great influence in our missionary matters, though he is not to the liking of the more pronounced and enthusiastic, and I have no doubt he might be very much improved along those lines. I hardly believe, how-

ever, that in sound financial sense, in unconquerable good humor, in honest devotion to Methodism, our missionary treasurer can be excelled in the denomination, and his many years of free and unpaid service as an officer on our missionary staff has secured for him the confidence and respect of the church. It is a pleasant thought to me that our beloved Methodism has developed so many prime men to superintend her interests, and to carry forward her work, and it is an equally pleasant thought that the church is not unmindful of such faithful servants; but that we have both the heart and the ability to do for them as well as they do for us.

G. W. W.

CHICAGO WEIGHED.

NIAGARA VERSUS CHICAGO.

A trip from Chicago to the East gave us a half day at the Falls. Indian summer, October haze, a golden sunset,—these for surroundings and accompaniments. How familiar the roar of the torrent, gradually swelling into a psalm of glad welcome. Nature knows her friends, and caters to their fancies. We were treated to a reflection of the sun's last slant bars of glory in the pure and high-tossing spray of Niagara. Fashion has had its season, and gone. There was naught but the ever grand, ever beautiful mystery, to attract. The same river flows on towards the same fearful cataract, and then having made the leap, goes on with the same quiet power as in the months and years that are past.

Progressive, powerful, wonderful, challenging the admiration of the world,—in all this like Chicago. Let us not seem disrespectful. We do not mean simply to place the marvelously achieved results of thirty years of human energy and labor, as is shown in our city, in comparison with this mighty wonder of Nature, but to include the *men*, and the mighty combination of men. Let us retrospect: A little more than thirty years ago the present site of the city was the site of a log fort,—the infrequently visited dwelling-place of a half-dozen Indians, a few fur dealers, and a handful of soldiers. As civilization commenced pouring its tide westward, the common verdict was that Nature, having exhausted her resources in more favored sections, had been unable to bestow *ought* on the dreary swamp which bounded Fort Dearborn on three sides. To-day all difficulties have been overcome, all obstacles laughed at, and on this same spot is as fair a city as the continent can show, with three hundred thousand of inhabitants, magnificent temples of worship, immense business blocks, crowded thoroughfares teeming with life in its intensest form; while the true religion, all philanthropic movements, everything radically radical that is *right*, the arts, sciences and manufactures—in fact, civilization in its most powerful, most progressive, most aggressive and truest form, is here, embodied and incarnate,—Chicago stands before the world a human Niagara.

NEW YORK VERSUS CHICAGO.

From the Falls to Albany, thence down the Hudson to Gotham.

The Metropolitan on Broadway was our tavern. And why was *Broadway* so called? Why the misnomer? Or, was it so named in a comparative sense, in view of the numerous alleys called streets? Our heart went out in sympathy for the Manhattan as we recalled the broad thoroughfares of Chicago, laid out at right angles. Business called us to the post office. What a post office! We will kindly refrain from even an implied comparison, as we do not consider our post office building worthy of praise. Stewart's and other popular and noted business houses, in their architectural designs and finish, are more than common in comparison with the new marble palace just completed by our merchant prince, Potter Palmer, and now occupied by Field, Leiter & Co.

In the matter of newspapers, we notice that the disgusting, irreverent "Brick" Pomeroy has made New York, according to L. A. Crosse, Wisconsin, by establishing at the former place a *branch* publication office for his vile sheet, so long printed at the latter place, the name of which prefixes the appropriate word *Democrat* of the title. Putting the two *Tribunes* side by side, the Chicago and the New York, it may not be uninteresting to know that while the latter has the larger circulation, the former made a net profit last year of \$200,000, being larger profits than those of any other daily in the country. So much for morning papers. Our *Evening Journal* has a third more circulation than any other evening paper in the United States. As for religious journalism, we believe that our *Advance* persistently pits itself against *The Independent*, thereby giving all an opportunity to institute their own comparisons. In the matter of political dailies, we can safely put *The Times* against *The Herald*, *World*, *Democrat*, et cetera, ad infinitum, (without feeling any large degree of pride, however!) We cannot speak

concerning parks, as an honest Babel-ite weekly suggested an "X" as the minimum expense for taking us to the celebrated central park; but we are satisfied that with its location and natural beauty, aided by art, we shall feel as just a pride in our Lincoln park as the New Yorkers do in theirs.

Our churches and school buildings we are willing to place side by side with theirs. Wabash and Michigan Avenues would have no cause to blush if compared with Fifth Avenue and up-town New York. More miles of railroad converge in Chicago than in New York, and our lines terminate in the largest and finest depots in America, with a still better one soon to be erected. Our banking houses are more elegant and complete externally and internally. Erelong La Salle Street will be more than a Wall Street.

We will stop here. What we are at thirty years of age but faintly gives promise of what we shall be fifty years hence. Let the now metropolis look to her laurels!

NEW ENGLAND versus CHICAGO.

The land of the Pilgrims and Puritans is slow. "New England is a good place to go from," is old but true. We would ask no better cradle than the rock-bound, sea-girt pine-tree State of Maine,—ever in the vanguard of Liberty and Rights, ever waging deadly war against the cohorts of Evil. A fine place, a congenial soil for the raising of patriots, Radicals, and martyrs is New England. But the field is too limited, the boundaries are too narrow here. Let the young do as they do,—let them furnish the motive power, the leaders, the men, for the great, the mighty—Interior, and the yet untouched West. Chicago has such. Largely they came from New England. To no other portion of humanity on the globe will Chicago make obeisance and do reverence save to New England. And only needing something more of a scope and more liberal freedom, the West develops and gives full play to all the powers New England sons can furnish. Let them come! There is elbow room for every man.

EXEPO.

More Light.

A brother writes fervently and truthfully in favor of a very needy charity—the N. E. Education Society. Its treasury is empty, its demands increasing and imperative. A little help from every minister with his congregation will greatly help their brethren struggling to get ready to preach the gospel. Remember those bound in these bonds, as bound with them. Read and urge your congregations to give the society a good collection. One appeal if made the Sunday after Thanksgiving will replenish the funds. Shall it be made?

Accept my thanks for the article on the N. E. Education Society. Why does not this honored Society get the \$5,000 dollars it asks for from the N. E. Conferences? The answer is to be found in the fact that our preachers do not preach on ministerial education, and let the people know what are the wants of the church, and also the needs of our young men who are struggling to get an education. More light! more light! were the dying words of a German philosopher, and our people only need "more light," and the N. E. Society will have more money. Who ever knew a Methodist congregation that did not respond to an appeal from the needy? But says some good brother, "My claims will not be raised if I bring too many of these 'benevolent objects' before my people." Never mind about that, it will be raised easier. You remember the sentiment of the quaint old rhymist,

"I saw a man, and the world thought him mad;
The more he gave away the more he had."

The more your people give away to the New England Education Society, the more they will have for you. A few Sabbaths ago I tried to preach on this subject of ministerial education, after which I took up a collection for this society. I have only forty members, and yet we raised \$11.00 (ten from the people and one from the pastor). Now in this same proportion—and our people on an average are as able as my people are—New Hampshire Conference would pay \$2,786 towards raising the \$5,000—it has a membership of 11,144. How easy it would be to raise twice five thousand dollars if all our N. E. Methodists would lay aside one quarter dollar for this Society. Try it, my brother. Try it, my sister. Do you want the young men who are to be your pastors sometime to live on crackers and milk, (without the "milk." Ed.) while they are getting their education? Of course you do not. Then let the treasurer of the N. E. Society have \$5,000, and these young men will receive help.

NOTES.

Olive Logan tells *The Tribune* world that her Boston audience was "composed principally of people whose puritanic prejudices were traced in their faces with the pencil of the Master—palpably people without culture, with no taste for art, no liking for it, and who esteemed one branch of it—the dramatic—as a branch of the house of Beelzebub & Co." She also thinks they fancied her "the embodiment of all the witchcraft for which their ancestors had in vain murdered old women for so many years." Had she been half as "smart" as this on the platform, she would have held her audience. The fault was not in her theme, poor as that was; nor in her audience "without culture," as they were, but in herself. They perhaps had not been accustomed to the late popular spectacles of Black Crook, etc., but they knew enough of manners, culture and art, to perceive the lack of all in the entertainment to which they were invited. This is the same estimable lady who made the brilliant remark in *The Revolution*, that "if there is one occupation which is more than another more waste of time, I think it is for an active, labor-competent woman to sit from morning till night with a limp-backed baby on her knees, devoting her whole energies unsuccessfully to the business of putting it to sleep." It might be well to change her powers for a while into this current. Her

New England audiences, whom she says she is yet to face, would be kept perhaps a little longer, if not a little more agreeably, in their seats, if this topic were dilated upon. How easy it is to charge our own failures to others' doors.

MORE OF THE "FRAUD (?)".—A brother from the interior of the State writes that the children of a Sunday School in his place in which the Immersionist Version supplants the Bible, are constituted collectors for the Bible Union (?) and go from door to door begging money of all denominations to send the Bible (?) to the Freedmen. Not content with privily converting the rising generation of genuine Baptists into immersionists, it is sought by modes that savor strongly of Jesuitism to foist the version upon the ignorant blacks of the South. We remember when the desks of a common district school-house in Vermont were deluged in the night with a batch of these Immersion Testaments. The pastor who writes us called the attention of his congregation, some of whom had in unsuspecting confidence given to the little collectors, to the difference between the American Bible Society and the New York Bible Union, a difference which by the way ought to be kept constantly before our people, and said he would about as lief give money to circulate the Douay Bible among the Freedmen as this most un-Catholic version. Whoever wants to understand the merits of this version should send thirty cents to Messrs. Whipple & Smith, Salem, Mass., and get a copy of Professor Geo. B. Jewett's "Baptism versus Immersion," or get a hundred for \$22.50, and circulate them broadcast wherever the antidote is needed.

The Christian Repository, the organ of the African M. E. Church, thus speaks of the Unitarian Convention that abjured the absolute authority of the Lord Jesus Christ:

They impressed us as fearing to name the name of Jesus. It was the exceptional word. Men uttered it tremblingly, with one or two exceptions. To the majority it seemed as an unfamiliar name. The vast majority of the prayers that we heard, ended not "for Christ's sake;" in the benedictions pronounced he was well nigh forgotten. Not having his person and his work clearly defined, each feared to speak of either, lest he might not only be condemned, but might offend a brother.

This church will yet rally against any leanings to fraternity with those who fear to "offend a brother" more than to offend the Lord. It has never actually recognized them. As Bishop Paine said very shrewdly before the Convention, "We are both mutually attracted. You are attracted by our needs; we by your generosity." That is not unlike Father Henson (the origin, according to Mrs. Stowe, of "Uncle Tom") whose arms were broken by a cruel overseer with a fence rail, so that both are permanently bent. He says this was a good providence, in order that when one hand is offered for shaking, the other is in just the position to receive donations. Bishop Paine's mutual attractions mean salvation for money; nothing more.

The Watchman & Reflector issue with this number a facsimile of the size and heading of their first number fifty years ago. It was a sheet smaller than the *Good News* or *Child at Home*. From this little acorn a tall oak has grown. There is no better advocate of Christian catholicism in faith and spirit than the *Watchman*. If it cleaves to the forms of its church, it does it in a liberal spirit. May its next half century be as the last, and much more abundant.

President Johnson talks of going to England. What an affliction to that silent people will be our two talking Johnsons. They will cry out, "My punishment is greater than I can bear." If they endure these to the uttermost of their volubility, the nation ought to call the Alabama claims square. They will be glad to pay twice the demand to be rid of the present and threatened afflictions.

The Irish correspondent of *The Nashville Advocate* commits a nice little bull by asking if "Theodore Tilton would marry a female M.D. or D.D." If he married any M.D. or D.D., it would probably be of that "persuasion." Would a degree of M.D. make a woman less fit to take care of herself and her children? Don't the faculty say now that nursing is the greater part of doctoring, and would an M.D. nurse be out of place at the sick bed of this foolish correspondent in the person of his own wife? Let him read Florence Nightingale. As to D.D.'s; if the women could be persuaded to take that title all to themselves, it would relieve many a burdened male and tempted college. Was not Lyman Beecher's wife a better D.D. than any of his sex, and John Wesley's mother, and Mary Fletcher and Barbara Heck?

The Bristol boats are not only the handsomest on any sea, but have an especial attraction in *The Good News*, which our energetic Secretary distributes along their tables. The Tract Society is pushing its works into these openings. Already the issue of *The Good News* has gone up from 50,000 to 80,000. It should work up to the hundreds, and will if the church will help. Take hold and put these journals into every car and steamer and house and hand.

THE organization of the Legislature is of the highest importance. The Prohibitionists must see to it that the Speaker of the House and President of the Senate be of the right sort. A hostile or unfriendly Speaker will effect great injury to the cause, and may possibly prevent the wishes of the people of the State from being carried out. Let us have the right men in these places.

It is not often that our types in their blunders spell backwards so completely as when last week they said in a note on our first page, that "THE HERALD assailed *The Watchman*." This it has never done and never expects to do. Assailing is not its style. It should have read, "THE HERALD was assailed by *The Watchman*." In the same paragraph "breath" should read "breadth." In the first article on the same page, "curate chair" should read "curule." Mr. Motley is not enough of a clergyman yet to desire the former seat. President Stearns, of Amherst, is printed president Stevens, and Bishop McTear, of the M. E. Church, South, is said to have written to the *Northern Advocate*, an event that would surprise that journal more than being classed with *The Pittsburg* and *The Western*. It was in *The Southern Advocate* that he told the story of his organization of the Kentucky colored Conference.

The Register is balancing its growing skepticism by quotations from THE HERALD. We trust the very little heaven it thus allows to enter its very unlearned mass may yet make it a good evangelical lump. Its last quotations were a brief summing up by an editorial contributor of the whole Christian thought on the Atonement. It is a good offset to an unevangelical statement of this soul-saving truth from the pen of Dr. Peabody—a selection probably from former writings, which we hope his late evangelical tendencies have outgrown.

It also quotes our note on earthquakes and human sin, and thinks it a relic of the dark ages, and that on such a theory it would be wiser to send a band of Methodist Missionaries to South America to cure earthquakes by camp meetings and revivals, than to send Agassiz to explore their causes. We are happy to agree with it. A body of faithful Methodist Missionaries will do much towards bringing that people into the true faith, and when that shall be perfectly accomplished there and everywhere, there will be no more sin, and hence the "wages of sin" which "is death" will have to cease also. But we fear some of our "liberal" kinsfolk would be trotting after the Gospel preachers, as they have to Calcutta and Chicago, to Boston and everywhere else, and scatter so much error as to keep back that millennial year, and require some earthquakes, accidents and diseases, in one awful word "death," as a reward for the sins they form and foster. That this is a relic of the dark ages may be true, and as Socialism is, and Arianism and Buddhism, so are cathedrals and Dante, and about all art and literature and all of our religion. Sin and death are also such relics, that will last a good deal longer than *The Register*, unless that should be converted, which we fondly hope, too fondly perhaps.

That human disasters from material causes are caused ultimately by human sin, is the constant doctrine of the Scriptures, from "Cursed be the Earth for thy sake," to "the whole creation groaneth and travaileth in pain together until now," waiting "for the manifestation of the sons of God." But the Bible itself being but "a relic of the dark ages," may be of small authority with our patronizing neighbor in this controversy. No more would Milton, who says that when Adam fell

"Earth trembled from her entrails, as again
In pangs; and Nature muttering, gave a second groan."

But these earthquakes are only the dream of a poet who lived more than two hundred years ago, and never enjoyed the privilege of living in Boston and listening to the modern seers of Progress. President Shepherd, of Harvard, did enjoy the first blessing. But he died too soon to attain the second; so his sermon entitled "Earthquakes the effects of God's Wrath," of which *The Congregationalist* published a liberal extract at the time of the dreadful South American convulsions, must be rejected as also "a relic." Perhaps the words of the wise Quesnel, on Christ's second coming, must also be thrown out for the like reason, as that event is itself denied by every anti-evangelist of to-day. Those who reject Christ in his first advent, will naturally deny his second. Yet those who "believe to the salvation of their souls," will acknowledge the force of these thoughts on the words of Christ Jesus: "And there shall be signs in the sun and the moon and the stars; and on the earth distress of nations with perplexity; the sea and the waves roaring; or shaking," an event strikingly prefigured in the terrible uplift of the waves at Arica. Thus speaks Quesnel of that coming and its present forerunners:

"All nature will be armed against the Saviour at the day of judgment. God continually arms it against us by drought, excessive rain, the barrenness of the earth, the multitude of insects, the irregularity of the seasons, the malignity of the air, etc. And we take no notice that his finger is in all this. All these convulsions of nature are no more than signs of the divine wrath. His goodness manifests itself in the midst of the most terrible presages of his fury, since it is by these that he would persuade us to avoid his anger by repentance." May it have this designed and desired effect on our brother-sinner of *The Register*. Mr. Frothingham declared the Sabbath after the earthquakes, according to *The Liberator*, that the love of God could not be seen in these events. His justice can, and only by appealing that justice through penitence and faith in the atonement of our substitute and Saviour can we rightly escape the wrath of God that shall make the very bodies and earth that we inhabit become the avengers of his righteousness. Charles Wesley on the occasion of an earthquake, wrote a hymn which *The Register* would do well to publish. It sadly fits this hour and this discussion:

"We to the men on earth who dwell,
Nor dread the Almighty's frown;
When God doth all his wrath reveal,
And shower his judgments down.
Who then shall live and face the throne,
And see the Judge severe?
When heaven and earth are fled and gone,
O where shall I appear?
Now, only now, against that hour
We may a place provide;
Beyond the grave beyond the power
Of hell, our spirits hide;
Firm in the all-destroying shock,
May view the final scene;
For lo, the everlasting Rock
Is cleft to take us in."

PERSONAL.

The Methodist Recorder, London, denies the statement going the rounds of the papers that the name of Rev. W. M. Pughon is to be dropped from the "Legal hundred." It says, "We do not for an instant believe that such a proposal is in contemplation by any party whatever."

Mr. J. F. C. Hyde, the accomplished editor of our Farm and Garden, has been elected President of the Massachusetts Horticultural Society for the third time. His associates know how to appreciate a good thing in the way of president as well as in that of fruits and flowers.

Archbishop Manning has joined the Temperance Society. The Irish correspondent of the *Nashville Advocate*, says: "Archbishop Manning took the pledge before a very large audience the other day, and announced his intention of not drinking anything but water during his life. Dr. Manning acted wisely, and has set a good example to the clergy of all sects, which will, it is to be trusted, be widely followed."

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

SUNDAY SCHOOL CONVENTIONS.

Two important and interesting conventions were held the past and preceding week, brief reports of which we give below. On both occasions the weather was such as to prevent full attendance, but the proceedings were none the less spirited and practical. As we promised last week, we now give a more extended report of the

Lynn District Convention.

prepared for us by the Rev. S. F. Chase, of Salem:

The Convention met at Ipswich, on the 11th inst. The severe storm caused a much smaller attendance than usual, giving the generous hospitality of the Ipswich friends hardly room to expend itself. Organized at 9 o'clock, with Rev. R. W. Allen, of Lynn, for President; Messrs. Herrick, of Beverly, Merrill, of Charlestown, and Wilcomb, of Ipswich, Vice Presidents; and Rev. S. F. Chase, of Salem, Secretary.

After devotional exercises, conducted by Rev. J. M. Bailey, of Beverly, Rev. J. Capen, of Newburyport, presented an interesting essay on the "Sunday School of the Future." Good things were predicted, and reforms conducive thereto advocated; specially for a half day for the school, and the church recognizing its importance and her duty by actively engaging in it. Revs. Abbott, Bailey, Smith, Ames, Barnes, and J. P. Magee, participated in the discussion of the essay, sustaining its points.

Revs. J. C. Smith, of Gloucester, and W. D. Bridge, of Topsfield, made addresses on the question, "How can a supply of competent teachers be secured?" We must make them, they do not exist. We have plenty of good material but it must be put in order. Preachers must urge upon the church its responsibility in this direction. Meetings or classes for the instruction and qualification of teachers should be held. More time must be had for teaching. No teacher could be competent to do the work needing to be done in the little time allowed. As to qualifications, while literary abilities are important, the essential requisites are a knowledge of human nature, live piety, and above all a love for the work. With this there will be little trouble in securing their services. They will as naturally gravitate toward the school as the Christian does toward heaven. Such were the points made in the addresses, and the discussion which followed by Revs. Messrs. Abbott, Chase, Barnes, Capen, Knowles, and J. P. Magee. In the P. M. religious services were conducted by Rev. P. Wood, of East Saugus.

Rev. S. F. Chase, of Salem, read an essay on "The use of Question Books," objecting to their being made a dependence and substitute for study, and specially to their being used in the school, as is often the case, making the so-called instruction little more than an exercise in responsive reading. They may be used in the preparation of the lesson for reference and suggestion, but let the teaching be extempore in form. A somewhat spirited discussion followed. Rev. Messrs. Whitaker, Wall, Smith, Bro. Chapin and Rev. I. J. P. Collier, participating.

Rev. J. O. Knowles, of Peabody, next spoke on "Sunday Schools the hope of the Church." They were needed to develop and furnish a competent ministerial force. The institutions of learning could not do all that is needed in this direction. Rev. P. Wood, of East Saugus, presented an interesting address on the question, "How can we best secure the attendance of the children upon Public Worship?" Its appearance in THE HERALD was requested by vote of the Convention.

J. P. Magee followed on "What ought to be the character of our Sunday School Library Books?" He claimed that they should be such as will aid the essential object of Sunday School, endeavor, and nobly vindicated the character of our publications in regard to that point. Our church is not responsible for the deleterious books found in our Sunday School Libraries. In the evening the church was nearly filled. Rev. T. J. Abbott, of Swampscott, spoke upon "What ought to be done in the Sunday School Mission Work," urging the use of every means to bring all into the Sunday School; prayer, with strong faith for their conversion, and the great want of the aid of the Holy Spirit to make us successful missionaries.

Rev. S. B. Sweetser, of Lynn, delivered an address on "The duty of Sunday School Teachers in relation to the Conversion of Children," showing that the Bible teaches that children have all the pre-requisites of conversion, that their minds are flexible and easily turned, and it is the privilege of the teacher—and his duty as well—to turn them to Christ. The "half day" question was next discussed. Rev. I. J. P. Collier advocated more time for the Sunday School; was not quite sure whether it ought to take the place of one of the sermons, but would like to see it tried. Rev. J. A. Ames, of Rockport, thought the way of the fathers would do for the sons. They preached twice or thrice per day, therefore should we. Rev. F. G. Morris desired more prominence given to Sunday School teaching, but could not feel it his duty to engage in it under the existing system of Sunday services. Rev. J. O. Knowles thought there should be more teaching, but need not be less preaching.

The Convention adjourned at half past 9, having enjoyed a pleasant and profitable session despite the untoward circumstances. During the afternoon session it was voted to recommend to the Committee the holding of two sessions next year, one in June and one in October.

The Boston District Convention

was held on the 18th at Waltham, and here again the storm prevented many from attending. It was observed by some one in the Convention that "they must be true friends of the cause who would come out on such a day," the truth of which assertion was made good by the earnestness and warmth that characterized the sessions. The Convention met at 9 o'clock in the forenoon, and organized as follows:

President—Richard Beeching, of Boston.
Vice-Presidents—O. T. Taylor, of Boston, Dr. A. A. Cook, of Milford, the Rev. L. P. Frost, of Waltham, and C. H. Daniels, of Dorchester.

Secretaries—The Rev. W. M. Ayres, of Neponset, and Thomas P. Gordon, of Boston.
Finance Committee—Henry Furnas, of Boston, C. Irish, of Waltham, and the Rev. D. E. Chapin, of Waltham.

After devotional exercises, the Rev. L. R. Thayer, D.D., opened the business by a report of the condition of the Sunday Schools of the district. He stated that the schools, though very much better than ever before, were far from being what they ought to be. The religious interest is not as great as one year ago, yet the majority of the conversions since Conference have been among Sunday School scholars. Teachers' meetings are not held in more than one third of the charges on the district. Dr. Thayer thought that Sunday School collections should be appropriated to the missionary cause, because of the influence upon the child in giving for the redemption of the world. There are 44 schools in the district, connected with regular charges, besides several mission schools.

The first essay, "The Sabbath School Reconstructed," by the Rev. W. R. Clark, of Boston, was then read. The essayist ably maintained that there were grave defects and deficiencies in the present modes of teaching, and that more cultivation and intelligence were needed in the teachers to render their instruction more effective and useful, and that the pastor should maintain more intimate relations to the school.

These sentiments occasioned a pretty lively debate, in which some exceptions were taken from the opinions in the essay, and the whole question of qualification was well canvassed. The effect of this essay was felt all through the sessions of the Convention, and it was rather remarkable that nearly all the set speeches and essays were the developments of kindred ideas. Rev. S. Kelley thought one great defect should be remedied in reference to the attendance of Sunday School Scholars on the public service. He mentioned the case of a school of 400 members, twenty of whom joined the public congregation. Rev. L. R. S. Brewster considered it a matter of great importance that the children attend afternoon service, and that teachers take their classes to the church and sit with them. Rev. T. J. Abbott, of Swampscott, commenting on the essay of Rev. W. R. Clark, thought that a person may not be an accomplished botanist or geologist, and yet be an efficient and successful teacher in the Sunday School. Dr. Thayer was opposed to substituting Sunday School for afternoon service.

The audience were disappointed in not hearing Rev. G. Prentice, who was to tell his experience of the Sunday School cause abroad. It would, doubtless, have been a rich treat. At this juncture, however, Rev. Dr. True was called upon to speak of religious experience in youth, a subject with which the doctor is particularly at home, and consequently he handled it in a fresh, original and striking manner, vigorously and successfully combating with the idea that children may not be at a tender—at the tender age—the subjects of divine grace. The question was further discussed in the same tenor by Rev. N. H. Martin, F. Chase, and Mr. O. T. Taylor.

This closed the forenoon session, and the Convention adjourned to the vestry where they partook of a beautiful collation provided by the ladies.

At 2 o'clock, P. M., the Convention re-assembled, and after prayer by Rev. Mr. Brewster, a poem was read by Mrs. E. A. F. Cook, of Boston, entitled "Save the Children." It was an earnest and pathetic production, well delivered and well received.

Rev. G. P. Wilson, of Lawrence, made an admirable address on Sunday School and Christian Missions. It was interesting, moving, and full of missionary spirit; but it is impossible in our limited space to give anything like a synopsis of its matter. Its leading thought, however, was the necessity of mission labors among the poor and abandoned. A discussion followed which was participated in by Rev. S. Kelly, city missionary of Boston, Dr. Thayer, Dr. True, and Rev. Mr. Boyden. Dr. True startled the Convention by suggesting the need of a missionary to labor among the wealthy, and offered his services as an evangelist to the denizens of Beacon Street and other aristocratic localities of Boston.

An essay on Methods for developing the Working Power of Young Christians, by Rev. G. S. Noyes, of Boston, followed. The essayist maintained with considerable force that places may be found for every one in the vineyard of the Lord; and the fact of having a recognized position would do much towards developing the hidden resources of young Christians, and making them useful members of the church. Here is the field for labor; in heaven we shall reap the reward. Comments followed by Rev. Messrs. Ellis and Abbott, when Rev. W. McDonald sang in his inimitable style the beautiful song, "Your Mission;" after which addresses were made by Rev. Mr. Bell, pastor of Revere Street Mission, and Mr. Kimball, of Newton Corner.

Another excellent collation being partaken of in a manner that reflected credit on both hosts and guests, the evening session opened with an hour of social prayer, which after the business of the Convention was opened by the Vice President, Rev. L. P. Frost, of Waltham. A hymn was sung by the children of the Waltham School, under the lead of their teacher, Mr. Robbins; and it may here be stated that several times during the evening the Convention was charmed by this choir of young vocalists, who exhibited great efficiency in their performances.

Mr. C. H. St. John, of Boston, being introduced to the Convention, read an essay on the necessity of a more diligent and faithful study of the Bible in the Sunday School as the only sure and proper means of creating and maintaining a healthy and permanent interest in the school. Factitious helps and stimulants should be sparingly if at all resorted to. Bible studies may be made so intensely interesting that children would be brought to love the school for them alone. The essayist thought we were depending too much on the arm of flesh, and not enough on the arm of the Lord, and illustrated his position by several striking incidents and facts. He also urged that children be taught to believe in the entire inspiration and infallibility of the Scripture as a preventive against skepticism and infidelity, and that parents second the efforts of the school teachers both by precept and example.

Professor Cushing, of Lasell Seminary, then delivered a fine

address on the kind of teaching needed in the Sunday School, and suggested several improvements on the ordinary practice. He dwelt upon the idea that the greatest good can be effected only by suitable teachers in their appropriate places. Sympathy and a tender interest in the young are demanded for the teaching of children; knowledge, experience and intellect for the instruction of adults.

A spirited discussion ensued, in which Mr. Fairbanks, who had been nearly half a century in the Sunday School, thought that Jesus Christ ought to be the main subject of teaching. Thirty had been converted in his class within a few years. Addresses were then made by Revs. D. E. Chapin, Lummis, Dr. Thayer, Messrs. O. T. Taylor and Henry Furnas.

A rising vote of thanks was then presented to the pastor and congregation of the Waltham Church for the very excellent manner in which they have entertained the Convention, after which the Convention adjourned *sine die*.

Troy Conference Items.

Rev. N. Mithill, pastor of Beekmantown, Plattsburgh District, died in the early part of October. He was admitted into full connection at the last Conference.

Rev. F. A. Soule, stationed at Union Village, and formerly of Maine Conference, fell from an apple tree recently, and sustained severe though not fatal injuries.

Rev. J. F. Crowl, Johnsbury, has been favored with a blessed revival. Over one hundred have professed conversion. Rev. J. B. Searles, Shushan, has been efficiently aided this fall in revival labors by T. Barker, and A. McPherson, of Troy, two lay evangelists, and the result has been about three score conversions.

Rev. A. A. Farr, of Albany, has taken the general agency for Northern New York, of the Asbury Life Assurance Association.

The Methodist Society in Williston is building a new church edifice, to cost some \$15,000.

Rev. Selah W. Brown is lecturing very acceptably on his recent tour to Europe and the Holy Land. He gives half the proceeds to the churches where he lectures. The lectures are highly entertaining and instructive. Churches can secure his services by addressing him at East Glenville, N. Y. B.

Rev. Geo. W. Brewster, of Danielsonville, writes thus. We hope his call will be speedily answered:

"Shall we have one in Connecticut? One what? A Methodist Convention, of course. These seem to be the order of the day, and is not one needed in Connecticut? There is a great power for Methodism to contend against in this State. Sectarianism is strong, liquor sellers are bold and daring, the church is not as progressive as would be for her good, and many great interests on which we need to harmonize should be promoted. I write to suggest a Convention where the ministers and laymen who should have been together in Annual Conference can unite on some plan of carrying on the great work. We are strangers to each other. Many of the ministers have never met each other. Let us come together, talk to each other, and pray and sing together, exchange thoughts, organize and harmonize against sin and error. What say, brethren west of the river? Shall we meet? For the East, I speak for one—the feelings of many—Come, let us look each other in the face, with no evil design but as brothers."

RIVERSIDE AND EAST VILLAGE.—Rev. W. J. Robinson, pastor of the Riverside and East Village charge, New York East Conference, writes: "Say to the friends of Zion that the Lord has blessed the people on my charge with salvation. For ten weeks past I have held meetings for the conversion of sinners, and the result is good, very good. About forty profess to have found the Saviour and are rejoicing in his love. Since I came to this field of labor we have received ten in full communion, and thirty on probation, and are expecting more. To the Lord give all the praise."

ROCHESTER, N. H.—Rev. L. P. Cushman writes: "For a number of weeks past this charge has been enjoying a most gracious revival. The work commenced at our camp meeting, and has from that time gone steadily on. Among the number converted are the heads of six families. The Lord is indeed with his people."

LYMAN, N. H.—F. D. Chandler writes: "The Lord is graciously reviving his work among the people here. Souls are being converted, and backsliders reclaimed."

WORK OF GRACE IN MATAWAU, N. J.—Last Sabbath, Oct. 25th, witnessed a scene of rare interest here, in that twenty-seven presented themselves for admission, professing recently to have found Jesus—among them husband and wife, parents and children, brothers and sisters, and some of the most interesting of our Sabbath School scholars. May the Lord keep them by his power even unto everlasting life, and help the church to feel its additional responsibility.—*Cor. Home Journal*.

HOME MISSIONS AMONG THE WESLEYANS.—In the eighty-six circuits of the British Wesleyan Conference, to which home missionaries have been sent, the average annual increase for the last three years has been 21,397. In these circuits 34 additional ministers have been appointed, and 56 new chapels built in the same time. "Wesleyan Methodism owes its recent increase, and its improved prospects, in a large measure to home missionary operations."

We call attention to the notice of the Union Love Feast at Bromfield St. Church on this (Thursday) A. M. at 10 o'clock.

THE PILGRIM, or Pilgrim's Progress in a panorama, is winning its way with the Boston public, though altogether too slowly. Some of its scenes are unusually fine. The Palace Beautiful, the view of Delectable Mountains, the solid men of Vanity Fair, Doubting Castle and the Land of Beulah, are very expressive pictures. The songs mingled with the exhibition are well sung. There has never been a more valuable entertainment in the city. It is thoroughly evangelical. Every Christian and Sunday School should see it.

The Christian World.

MISSION FIELD.

INDIA.—Rev. Mr. Parker, one of our missionaries in India, who is now in this country for his health, gave a most interesting account of the mission work in India, at the late State Convention held in this city. His remarks were listened to with deep, thrilling interest. Tears flowed freely from many eyes as he narrated scenes he had witnessed. He spoke of the great fairs, which he called Hindoo camp meetings, at which 600,000 were often present, and sometimes 7,000,000 have been known to be present by government count. The missionaries visited these fairs, and preached to the people. They also furnished favorable opportunities for the circulation of good books and tracts. The work is prospering. Many of the natives had been converted, and several occupying high positions. He named a native priest, whom he called Andreas, who had been converted, and had become an eloquent and successful minister. His labors were greatly blessed among the natives.

We trust that Bro. Parker will visit the churches while he remains in the country, and relate what he has seen and experienced in India. We are sure that his visits will awaken a missionary spirit wherever he goes.

THE RESCUED ABYSSINIAN MISSIONARIES.—Several of King Theodore's captives, recently rescued by Lord Napier, of Magdala, were missionaries.—Mr. Stern, Mr. Rosenthal and Mr. Flad. The two last named, with their wives and children, were present at a meeting of the London Society for the Promotion of Christianity, held in Free Mason's Hall, London. It was a season of thrilling interest. The missionaries united in attributing their preservation and deliverance to God's special protection, in answer to the prayers of his people. Theodore killed all his Abyssinian captives, but his anger towards the British prisoners was kept in check by an Almighty hand.

SWEDEN.—A Swedish minister, *Ola Hansson*, is laboring with great success among his countrymen. He writes:

On Christmas Day I preached to several hundreds, and some found Christ. I went to Wenestad, where I preached to a congregation of nearly seven hundred. While the church celebrated the Lord's Supper, and the congregation were spectators, God revealed his power to save in a most wonderful manner. There was such weeping that hardly a word could be heard. I continued to converse with the anxious until towards morning. In the morning we had a prayer meeting, and the anxiety was still greater. The people were on their knees, crying for salvation. Many found peace through believing.

On the 4th of January I came to Illenstorp, where I held several meetings. Many found Christ. The priest started on his way to prevent our meetings, but was hindered by a heavy snow storm. I preached at Salakey. The enmity there was great. Some tried to injure me by throwing stones through the windows; but, notwithstanding, the Spirit of God worked powerfully on the hearts of the people, so that many were anxious, and many rejoiced in a new-found Saviour. I conversed with the anxious until 12 o'clock at night, and the next day was nearly entirely occupied by a single meeting, during which there were great displays of the working of the Holy Spirit.

CHINA.—Rev. L. N. Wheeler, of the Methodist mission to China, writes as follows. Read it, and then say, Are you doing all you can to convert that great empire to Christ?

The Christian missions in China are rapidly achieving a great success. The converts connected with Protestant missions in this province alone now number nearly two thousand, and prospects are most encouraging. In the southern part of the field occupied by our mission a somewhat extensive revival has been progressing for over a year. I think the missionaries in China, as a body, were never more hopeful and encouraged in their work than at the present time.

The fields are ripe, the harvest is great, and yet how few are the laborers! In this, the grandest field for missionary effort the world presents, the great Methodist Episcopal Church is represented at the rate of one missionary to more than 57,000,000 of Pagan Chinese! The present is the most interesting epoch in the history of China; we are on the eve of stirring events. Shall Christianity falter when commerce and science are moving forward with bold and rapid strides? We need reinforcements; we send out the cry, MORE MEN!

SINGULAR CHRISTIANS.—At the late meeting of the American Missionary Board, at Buffalo, N. Y., one of the speakers described a certain kind of professing Christians thus:

We have some church members whose religion cannot endure the mention of the word dollar. The heart shrivels at the sound of it, as the flower shrivels before the bite of the frost. They are good at singing, good at feeling well, and good at getting happy, but good for nothing in helping God.

Are there not many such Christians in the church? And is not this the principal reason why our missionary collections are so small? When will Christians learn that money is a great talent of usefulness, and when will they labor to acquire it for the purpose of using it to redeem the world to Christ?

CALL FOR HELP.—From nearly every foreign mission we hear the earnest pleading for help—more laborers are wanted. The field is great and white for the harvest, but the laborers are few. From Africa, India, South America, China, the cry is, Come and help us? Will we heed the call? It is the call of God. Will the church hear it? She has the means; she has the men; will she send them? On her rests the responsibility; and what a responsibility! A proper sense of it would drive her to the throne of grace; and there she would earnestly inquire, Are we doing our duty to the heathen?

CHURCH INTELLIGENCE.

Baptist Church.

DEDICATION OF THE SOUTH BAPTIST CHURCH.—The new church of the South Baptist society, on the corner of Broadway and F Street, South Boston, (the vestry of which has been occupied for several months) was formally dedicated Thursday evening of last week. This room is 100 feet long by 66 feet wide, and, including the galleries, contains sittings for about 1,100 worshippers. The pews, pulpit and woodwork generally are chestnut, with tasteful trimmings of black walnut, and the entire house is upholstered in a superior manner. The orchestra is immediately behind the pulpit, is raised above it three feet, and will accommodate between thirty and forty singers. The organ, built by Stevens, of Cambridge, is placed in one corner of the church, and is an excellent instrument,

having twenty-five stops. It cost about \$3,000. The pipes are gayly decorated with blue, crimson and gold, in the style that is becoming so fashionable. At the other end of the orchestra a convenient study for the pastor is provided, having a staircase communicating with the vestry. Thirteen windows of stained glass admit the subdued light of day, while at night twenty-six gas burners furnish abundance of light. Upon the wall back of the choir appears the text, "Holiness becometh thine house, O Lord, forever." At the opposite end of the church appear the words, "Glory to God in the highest, and on earth peace, good will to men." The walls and ceiling are brilliantly frescoed on a neutral ground. The ceiling at the sides slopes upward for ten or twelve feet, and then opens into an arch, which has been frescoed in blue. The building and land have cost between \$50,000 and \$60,000.—*Watchman*.

THE FIFTY-SECOND ANNIVERSARY OF THE FIRST BAPTIST Sabbath School was held at the church, Somerset Street, Boston, on Sunday afternoon. The Secretary read the annual report, which stated that there were 152 scholars connected with the school, and that 22 had been converted during the year. This society has been in existence twenty-one years, and during this time has raised \$3,716, all of which sum, save \$750, has been appropriated to the object before stated.

IN GERMANTOWN, PENN., the rapid advance of Baptist principles is very marked. Sixteen years ago the first prayer meeting was held in a private house, when there were only five or six known Baptists in the place; now there are three well established and prosperous churches. In the Third Church, two candidates are received for baptism, and great solemnity prevails in their meetings.—*Ev'g*.

Congregationalist Church.

INSTALLATION AT THE PARK STREET CHURCH.—Rev. William H. Murray was installed pastor of the Park Street Church and Society, on the 11th, in the presence of as large an assembly as the house would accommodate. Rev. Dr. Kirk preached a sermon from Mark vi. 6: "And he marvelled because of their unbelief. And he went round about the villages teaching." The discourse was devoted to the skepticism and rationalism of the present day. A belief in the existence of God, and the divine inspiration of the Bible, the preacher said, was not gained from an exercise of the reasoning powers, but from intuition. We should love the skeptic, should pity and pray for him, but should not believe his words.

THE DISCIPLINE OF 1868.

BY REV. DAVID SHERMAN.

In returning to the consideration of the changes made in the Discipline, the reader will bear in mind that the omitted parts are placed in brackets [], and the portions inserted by the late General Conference are in parenthesis ().

THE LOCAL PREACHER

is required to meet in class, and in the neglect of the above duties, (or if found unacceptable in his ministerial office after due trial,) the Quarterly Conference may deprive him of his ministerial office, p. 111.

The definition of a

SUPERNUMERARY

is slightly modified by an omission. He "is one who, because of impaired health [or some other disability] is temporarily unable to perform effective work."

The paragraph on Exhorters (11. chap. on Preachers in charge) is amplified, and forms a separate section.

1864.

[To license such persons as he may judge proper to officiate as Exhorters in the church, provided no person shall be licensed without the consent of the Leaders' Meeting, or of the class of which he is a member, where no Leaders' Meeting is held; and the Exhorters so authorized shall be subject to the annual examination of character in the Quarterly Conference, and have their licenses annually renewed by the Presiding Elder or the Preacher having the charge, if approved by the Quarterly Conference.

1868.

("Quest. 1. How shall an Exhorter be constituted? Ans. By the recommendation of the class of which he is a member, or of the Leaders' and Stewards' Meeting of the circuit or station, and a license signed by the Preacher in charge.

Quest. 2. What are the duties of Exhorters? Ans. To hold meetings for prayer and exhortation whenever opportunity is afforded, subject to the direction of the Preacher in charge; to attend all the sessions of the Quarterly Conference; to be subject to an annual examination of character in the Quarterly Conference and a renewal of the license annually by the Presiding Elder, or Preacher having the charge, if approved by the Quarterly Conference." p. 113.

A new question and answer in the chapter on stewards, is devoted to DISTRICT STEWARDS.

("Quest. 4. What are the duties of District Stewards? Ans. To attend the Annual District Stewards' Meeting when called by the Presiding Elder, and perform the duties specified in Pt. vi. chap. 1, sec. 2, p. 268.")

The number of Stewards is not to be "more than nine. (But when two or more circuits or stations are united, the Stewards shall hold office till the first Quarterly Conference shall elect a new Board.")

TRIAL OF A PREACHER.

What shall be done when a Preacher is under report of being guilty of some crime expressly forbidden in the word of God (as an unchristian practice) sufficient to exclude? Five is substituted for three, as the smallest number allowed to constitute a court of trial. The Supernumerary are included with the Supernumerated as subject to this mode of procedure, pp. 119, 120, 121.

APPEALS

are allowed our members "if there be a murmur or complaint from any excluded person;" but it is added ("And if, in the judgment of the Presiding Elder, because of local prejudice, an impartial trial cannot be had in the Quarterly Conference of the circuit or station where the appellant resides, he may on the demand of either party, cause the appeal to be tried by any other Quarterly Conference within his District, after due notice to the complainant and appellant.") p. 136.

THE RITUAL.

In the prayer of consecration in the Eucharist the old reading is restored; "Hear us, merciful Father, we most humbly beseech thee, and grant that we, receiving these [memorials of the sufferings and death of our Saviour, Jesus Christ,] (thy creatures of bread and wine, according to thy Son our Saviour, Jesus Christ's holy institution, in remembrance of his death and passion,) may be partakers of his most blessed body and blood." p. 164.

In the rubric is inserted kneeling—"The minister shall then proceed to administer the communion to the people in order, (kneeling,) into their uncovered hands." p. 166.

"And all other benefits of his [death] (passion)," p. 166.

"Then shall he said (or sung): 'We praise thee, we bless thee, we worship thee, we adore thee,' (glorify thee, we give thanks unto thee,) for thy great glory."

"Thou that sittest at the right hand of God, the Father, have mercy upon us. [And receive us at last, through the riches of thy grace, into the joy of thine eternal kingdom, where we may

reign with thee, world without end.] (For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God, the Father.)" p. 168.

In the Burial Service, the 39th and 90th Psalms are given, one or both of which may be read, to be followed 2 Cor. xv. 41-58.

In the "Form for the Dedication of a Church," the first lesson is changed from 2 Chron. vi. 18-33, to 2 Chron. i. ii. 18-21, 40-42, vii. 1-4.

Part V., Section 2, p. 138, the Committee on Sunday Schools are required to be (members of our Church.) The Preacher is required "to form Sunday Schools in all our congregations where ten children can be collected for that purpose, (which schools shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church,)" p. 239.

MISSIONS.

"[It is earnestly recommended] (It shall be the duty of the Preacher in charge to see) that each Sunday School in our churches and congregations be organized into a Missionary Society under such rules and regulations as the Pastor, the Superintendent and the Teachers may prescribe. (And the missionary contributions of the Sunday Schools shall be reported in a separate column in the annual and general minutes.)

CHURCH EXTENSION.

Section 4th of Part V. is entirely new. It treats of Church Extension:

Quest. What can be done for the relief of feeble churches embarrassed with debt, and to secure suitable sites for, and houses of public worship, and otherwise promote the cause of Church Extension among us?

Ans. 1. Let our Church Extension Society be liberally supported, and let its rules and methods be carefully observed.

2. Each Annual Conference shall appoint a Board of Church Extension, composed of equal numbers of ministers and laymen, consisting of a President, Vice-President, Corresponding Secretary, Recording Secretary and Treasurer, and not less than three additional members, so located that a quorum thereof may be convened at any time; and the Secretary of the Conference shall immediately thereafter notify the Corresponding Secretary of the Parent Society of such appointment, and of the names and post-office address of each member thereof.

Said Board shall have authority to adopt By-Laws not inconsistent with the Constitution of the Parent Society, and shall, under the direction of the Parent Board, have charge of all the interests and work of Church Extension within the bounds of the Conference. It shall, in connection with the Conference, take all necessary measures to procure liberal annual collections from each congregation in the Conference, and special donations and bequests to the Loan Fund of the Society. It shall carefully examine all applications for aid from within the bounds of the Conference, and recommend only such as are found to be truly needy and meritorious. It shall keep and preserve in suitable books, to be furnished by the Parent Board, a faithful record of all its proceedings, and account of amounts asked and received each year from every pastoral charge. And the Treasurer of said Board shall remit all funds in his hands to the Treasurer of the Parent Society at least once in every three months.

It shall make full report of its proceedings for the preceding year to each session of the Annual Conference, and at the same time to the Parent Board.

3. All applications for aid from the funds of the Society shall be made in accordance with blank forms furnished by the Parent Board, and shall contain the information therein required. Every application for aid shall be first submitted to the Conference Board of Church Extension; and the said Board shall certify its action thereon to the Parent Board, and aid shall be granted only by the concurrent action of both the Conference and Parent Boards; provided, however, that in any case in which such Conference Board cannot be created, or act, the Bishop having charge, or a committee by him appointed, may perform the duties herein imposed upon the Conference Board.

4. It shall be the duty of each Presiding Elder to bring the subject of Church Extension before the Quarterly Conference of each circuit and station within his district at the last Quarterly Conference in each year; and the said Conference shall appoint a committee of not less than three or more than five, of which the Preacher in charge shall be chairman, to be called the Committee on Church Extension, whose duty it shall be to aid the Preacher in charge in carrying into effect the plans of the Parent and Conference Boards, and securing liberal contributions in aid of the Church Extension Society; and the Presiding Elder shall inquire, in the third Quarterly Conference of each year, what has been done for the cause of Church Extension.

5. It shall be the duty of the Preacher in charge, aided by the Committee on Church Extension, to provide for the diffusion of information concerning the work and wants of the Church Extension Society; he shall preach, or cause to be preached, a sermon on this subject in each congregation once in every year, and solicit contributions from each in aid of the Church Extension Society. He shall also invite private contributions and bequests to the "LOAN FUND" of the Society.

6. The Corresponding Secretary of the Church Extension Society shall be a member of such Annual Conference as he may, with the approbation of the Bishops, select.

Pt. vi. chap. iii. sect. 3 treats of the "conveyance of the church property." The "Trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Annual Conference, (and in the interim of the Annual Conference the preacher in charge and the Presiding Elder of the District, consenting)—for the sale, &c.

TRUSTEESHIP.

Quest. What shall be done for the better security of donations to the Methodist Episcopal Church [in the United States of America]?

Ans. 1. (The General Conference shall appoint and perpetuate a Board of Trustees, composed of ministers and laymen, consisting of not less than five nor more than nine, who shall be invested with corporate powers, and shall be authorized to receive, &c.) (There shall be located at Cincinnati an incorporated Board of Trustees of the Methodist Episcopal Church composed of 12 members, six ministers and six laymen, appointed by the General Conference, of whom three of each class shall hold office four years, and three of each class eight years; all vacancies to be filled quadrennially by the General Conference. The duty of this board shall be to hold in trust for the benefit of the Methodist Episcopal Church (not specially designated or directed, but simply made to the Methodist Episcopal Church in the United States of America) (as such for any benevolent object and to administer the said funds and the proceeds of the same in accordance with the directions of the donors and of the interests of the church contemplated by said donors under the direction of the General Conference.)

3. [and all donations thus reported and received shall be disposed of by order of the General Conference for the benefit of the Methodist Episcopal Church in the United States of America.]

In the chapter on the boundaries of Conferences, we have in all 71 Conferences, 15 of which appear for the first time in the Discipline, viz., Alabama, Central Pennsylvania, Central New York, East German, Georgia, Holston, India, Louisiana, Mississippi, North Carolina, South Carolina, St. Louis and Arkansas, Tennessee, Texas, Virginia, Wilmington. The Northwest Wisconsin and Onondaga disappear, leaving a net gain of 13.

TEMPERANCE.

MUST EUROPEANS DRINK WINE?

The following testimony of Dr. Holland, of the *Springfield Republican*, will be read with much interest. The doctor writes from Lausanne, Switzerland:

There is no question that the people would be better, healthier, happier, and much more prosperous, if there were not a vineyard in the Canton. We have all been told in America, and fully believed it, that, if a people could be supplied with a cheap wine, they would not get drunk,—that the natural desire for some sort of stimulant would be gratified in a way that would be only harmless to morals, but conducive to health. I am thoroughly undeceived. The people drink their cheap, white wine here to drunkenness. A boozier set than hang around the multitudinous cafes here it would be hard to find in any American city, even where they enjoy the license of the Maine law. The grand difference in the drunkenness of an American and Swiss city is found in the fact that the man who has wine in him is good natured, and the man who is equally charged with whisky is a demon. There is no murdering, no fighting, no wrangling. The excitement is worked off in singing, shouting and all sorts of insane jabber. Then the steady old white wine toppers come into blossom. If you can imagine a cauliflower of the color of the ordinary red cabbage, you can achieve a very adequate conception of faces that are not uncommon in all this wine growing region. So this question is settled, in my mind. Cheap wine is not the cure of intemperance. The people here are just as intemperate as they are in America, and, what is more, there is no public sentiment that checks intemperance in the least. The wine is fed freely to children, and by all classes is regarded as a perfectly legitimate drink. Failing to find the solution of the temperance question in the Maine law, failing to perceive it in the various modes and movements of reform, I, with many others, have looked with hope to find it in a cheap and comparatively harmless wine; but, for one, I can look in this direction hopefully no longer. I firmly believe that the wines of Switzerland are of no use except to keep but whisky, and that the advantages of the wine over the whisky are not very obvious. It is the testimony of the best men in Switzerland—those who have the highest good of the people at heart—that the increased growth of the grape has been steadily and correspondingly attended by the increase of drunkenness. They lament the planting of a new vineyard as we, at home, regret the opening of a new grog-shop. They expect no good of it, to anybody. They know and deeply feel, that the whole wine-producing enterprise is charged with degradation for their country. A word in regard to its use by traveling Americans. I was told before leaving America that I should be obliged to drink wine or beer in Europe. One good clerical friend assured me that I could not get through Great Britain safely without drinking beer. As I did not like beer, the prospect was not pleasant. Indeed, I felt about as badly discouraged as Brigham Young declares he did when the duty of polygamy was made known to him by heavenly revelation. Well, I did not drink beer, and I got through Great Britain very comfortably indeed. None of my party drank beer, and all survived not only, but improved upon cold water—the terribly poisonous cold water of Great Britain! In Paris, I took the ordinary red wine. In Switzerland I continued it with great moderation, until I was thoroughly satisfied that every glass I drank damaged not only my health but my comfort. Now, I drink no wine at all, and that member of my party who has drank nothing but water from the time of leaving America, has experienced not one particle of inconvenience from the practice. We have all concluded that wine-drinking in Europe is just as unnecessary as it is in America, and that there never was a greater mistake than the supposition that alcohol in any form is necessary as a daily beverage for any man or woman.

A Call for a New England Christian Temperance Convention.

Regarding intemperance, with the customs which lead to it, as one of the chief enemies of the church of Christ, hindering her work among men, whose bodies, defiled by strong drink, are not meet "Temples of the Holy Ghost,"

We invite ministers and church members, to assemble in a NEW ENGLAND CHRISTIAN TEMPERANCE CONVENTION, at the Melrose, Tremont Temple, Boston, on Wednesday, December 2d, at 10 o'clock, A. M., to consider the religious aspects and spiritual bearings of the subject, and send forth such utterances as may seem to them wise and timely, tending to the purity and activity of the churches and the ministry, in a matter so vital to the safety of the young, and to the interests of patriotism, morality, and piety, through the land.

Signed by,

THE MANAGERS OF THE SUFFOLK TEMPERANCE UNION, BOSTON.

Extra Farnsworth, President,
Otis Clapp, esq.,
Edward H. Dunn,

Hon. Nehemiah Boynton,
James White,

George W. Chipman,
Franklin Snow,

William B. Spooner,
B. W. Williams,

Hon. Julius A. Palmer,
" Jacob Sleeper,

" Edward S. Tobey,
" Rufus S. Frost, Treasurer.

Rev. J. W. Chickering, Secretary.

Among the signers to this call are the following: Governor J. S. Chamberlain, Rev. Dr. Webster, Kent's Hill, Maine. L. D. Barrows, D.D., Sanbornville Bridge; Revs. D. C. Babcock, Manchester; J. Pike, South Newmarket; Bishop O. C. Baker, Concord, New Hampshire.

R. S. Cushman, Manchester, Vermont.

Hon. Henry Wilson, Natick; Revs. Baron Stow, Boston; Horace James, Lowell; D. C. Eddy, D.D., Boston; E. M. P. Wells, D.D., Boston; L. R. Thayer, D.D., Newtonville; L. A. Grimes, Boston; J. E. Rankin, Charlestown; A. A. Miner, D.D., Boston; A. Gould, Somerville; Daniel Walt, Medford; Hon. Geo. F. Gavit, N. Dighton; Revs. J. D. King, Fall River; C. N. Smith, Worcester; J. W. F. Barnes, Lynn; Wm. C. High, Lowell; J. H. Twombly, Charlestown; Rev. Chas. W. Cushing, Auburn; Rev. T. J. Abbott, Swampscott; James A. Dean, Swampscott; R. W. Allen, Lynn; E. A. Manning, Chicopee; N. D. George, Spencer; L. B. Bigelow, Holyoke; Wm. D. Bridge, Topsfield; J. A. Ames, Rockport; L. White, Southampton; E. W. Virgin, Chicopee Falls; J. Howson, North Bridgewater; C. D. Hills, Springfield; C. H. Titus, Taunton; A. A. Cook, Milford; D. Dorchester, Worcester; N. H. Martin, South Walpole; E. N. Kirk, D.D., Boston; J. W. Olmstead, D.D., Boston; Rufus Anderson, D.D., Boston; Gilbert Haven, Boston; G. W. Bladen, D.D., Boston; J. G. Adams, Lowell; H. M. Dexter, D.D., Wakefield; J. Colby, Southboro'; E. S. Gannett, D.D., Boston; E. B. Webb, D.D., Boston; J. M. Manning, D.D., Boston; W. B. Wright, Boston; James B. Dunn, Boston; Hon. Lee Claflin, Hopkinton; Revs. W. J. Hambleton, Rockbottom; J. W. Lindsey, Lynn; Wm. E. Clark, Boston; C. L. McCurdy, Loomis; D. Sherman, Wilbraham; M. Dwight, Chelsea; F. W. Dinger, Boston; A. D. Sargeant, Malden; W. McDonald, Boston; D. Patten, Boston; W. V. Morrison, East Weymouth; Wm. M. Thayer, Franklin; E. H. Uniac, esq., Boston; John B. Gough, esq.,

Boylston; Revs. R. M. Neale, D.D., Boston; J. D. Fulton, Boston; Wm. Hague, D.D., Boston; J. P. Murdock, Boston, Massachusetts.

President Cummings, D.D., Wesleyan University, Middletown; Professor F. H. Newhall, Middletown; Rev. P. T. Kenney, Vernon, Connecticut.

Revs. Samuel C. Brown, D.D., Warren; Mark Trafton, Providence; V. A. Cooper, Providence; D. H. Els, Providence, Rhode Island.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

Fruit Trees in low places. We often see fruit trees planted in hollows where the soil is rich and deep—the washings for many years from the surrounding hills. During the winter it frequently happens that we have heavy rains or freshets when the ground is frozen and these little valleys are filled up with water to a considerable depth. When the weather becomes cold the water freezes, and then as it settles the ice drags down the trees, or at least drags off the bark so that they are often entirely ruined. Some winters this does not occur, but all trees so planted should have some protection until the bark becomes thick and they are able to resist the effects of the ice. We have in hollows where the water is never very deep piled up earth about each tree a foot or two feet high, which answers an excellent purpose. We have in other cases driven down strips of board and other stakes quite near the tree, so that it would prevent the ice from freezing so firmly about the tree. Old tin or birch bark bent round the body of the tree form a good protection. This work of heaping up and driving stakes should be attended to before the ground freezes.

Isabella, New Bedford. We should say in reply to your question as to what you shall do with your grape vine, that it is not best to leave a great amount of new wood on any grape vine that has been set out one year. We advocate close pruning. If you have shoots eight feet long, cut one of them back to two feet, and the other to three buds, or if you wish to layer one of the shoots you could do so without much injury to the vine, and in that case you can cut back so as to leave just enough length to bend down and cover where it is to strike root, and have about a foot above ground. It will be a good plan to cover with earth all your young vines before winter.

O. E. L., Holmes Hole. We have no Rose potatoes to sell. We raised but few, and have found them so good that we shall save most of them to plant, only eating enough of them to satisfy ourselves that they are all that has been claimed for them. They can be had of any of the leading seedsmen of Boston or New York. We should advise our friends not to buy for seed until next spring, when if we retain our connection with THE HERALD, and any of its readers wish to procure this variety, we will see that their orders are filled in a satisfactory manner. We will at some future day give a minute description of the mode of propagating potatoes from cuttings. We should not advise the planting of cranberry vines so late as this. They will hardly get hold before the frosts and ice of winter will be upon them. We doubt not that many of the vines would live, but it does not seem reasonable that they should do as well as though they were planted earlier. We wish some of our friends down on the Cape who ought to know all about cranberry culture by experience, would give us an article on this interesting subject.

Laying Down Raspberries. Before the ground freezes all the raspberries should be laid down so that they may be protected from injury. The cheapest and best way is to cover with earth. First, take up all the new plants that have come up outside of the stool and heel them in together, or in other words lay them down and cover both roots and tops, that they may keep well, and be used next spring in setting new plantations. Then let one man bend down the plants in the stools, and another throw on the earth until they are held down by the weight of earth, and so go through the whole, after which they can be covered at convenience. It is far better to treat all the varieties of raspberries in this way, and even blackberries are made a much surer crop if so treated.

Covering Strawberries. The time is near at hand when the strawberry beds will need to be covered for the winter. Coarse, strong horse manure is an excellent article for this purpose. Straw, sedge, or even evergreen boughs will answer a very good purpose. This work should not be too long neglected, or the vines will suffer and fail to give a full crop next year. Great care should be exercised in the covering to see that the manure is not put on too deeply, for we have often known strawberry beds to be nearly ruined by being smothered by the depth of covering.

THE RIGHTEOUS DEAD.

Bromfield Street Church mourns the loss of two, from its ranks of earnest Christian young men.

BRO. CHARLES HATHAWAY, born July 15th, 1846, deceased July 30th, 1868, and BRO. JOHN A. CHICK, born Nov. 29th, 1831, died July 20th, 1868.

It is fortunate that life is not measured by years, and fortunate that when Christ is embraced, everything is gained and redeemed. During the few years allotted to these young men they obtained by actual conquest, through Christ, the right to a sceptre and kingdom. Bro. Chick was more quiet in his Christian life, consequently not as well known among his brethren, but so far as known he was greatly beloved as a Christian and a friend. He became awakened on the subject of religion while residing in Oregon, and was received into the church in 1850. Being asked during his last sickness if he feared death, he replied, "Afraid of death, when Jesus stands with arms outstretched to receive me!" Two or three hours before his death he employed that word, suggestive to a Christian heart, that we pass the valley not alone—"Angels," "angels."

Bro. Hathaway was well known to all the members of the church. He was converted in 1860. He was a most dutiful son and affectionate brother. "We can think of no unkind word ever spoken by him," is the testimony of all his friends. He loved the church devotedly, and its members affectionately. So eminently earnest and active was his Christian spirit that all our members were made different and better through his example and words. The inspiration of his devotion will long be felt. Dead, he speaketh. Like all earnest Christians,

he lives most now that he is dead. "Whosoever liveth and believeth on me shall never die." His father said to him just before he expired, "You are almost home, Charles." Though he could not speak, such a smile passed over his features as is only permitted to light a dying Christian's face. May the life and death of these young men lead many to accept Christ, that a song of praise on earth and in heaven may be the counterpart of the weeping we wear and the tears of sorrow we shed.
T.
Boston, Nov., 1868.

ELIJAH T. WRIGHT died in Nantucket, Oct. 2, aged 38 years. After Bro. Wright became a member of the church, about two years since, he endeavored to reform in the time, and to prove as faithful to the Lord Jesus Christ as he had been to his former master. His testimony in class one week previous to his death was both characteristic and prophetic. "The time is short and I must be short. I feel safe in the hands of God. He saves me from all my sins and fills me with his love." The day following this testimony he was to attend to business, and after a few days of severe suffering, he told his family that he was going home, exhorted them to meet him in heaven, and entered into rest. He served well as a steward in the church, and was ever ready to encourage and sustain the preacher by his sympathy and kind offices. Open and kind-hearted, honorable in his dealings with all men, earnest in support of every good cause, and despising everything having the appearance of caste, he commanded the respect, confidence and affection of his many friends. We can but rejoice that after many severe trials his soul has found sweet rest in heaven.
WM. H. STARR.

DORCAS PERKINS, wife of Joseph Perkins, died at Oxford, Me., Sept. 16.

Sister Perkins was an esteemed member of the M. E. Church in this place; converted to God about forty-three years ago. For some time previous to her death her physical sufferings were severe, but through this trying period she was cheerful and patient, and awaited the summons with Christian fortitude. She continued to manifest her usual interest in the prosperity of the church up to the moment of departure. Sister Perkins was a devoted Christian, an affectionate wife and mother, a kind and true friend. Almost her last words were, "I have fought a good fight, I have finished my course, I have kept the faith."
S. PAINE.

MR. ELEAZER DUNHAM died at Snow's Falls, Paris, Oct. 2, aged 64 years, 11 months.

For more than thirty years Bro. Dunham was a worthy member of the M. E. Church. For many years he was class leader, in which capacity he exhibited a living illustration of the test of Christian character, "Love for one another." Duty was not a burden but a delight to him. He was uniformly in the path of duty. His last intelligent words were those of prayer.
O. B. R.

South Paris, Me., Oct. 17.

SISTER REBECCA H. BRADBURY, of Buxton, died in Saco, Me., Oct. 8, 1868, aged 46 years.

The subject of this notice gave her heart to God in youth and joined the M. E. Church, of which she was a worthy member for more than twenty-two years. Her piety was practical, her devotion to the Sunday School as a teacher was commendable. Her faith in Christ as her only Saviour and in the providence of God was unshaken to the last. As through a long sickness she went steadily down to the grave, her eye of faith was fixed on her Redeemer, and she had no fear of death. When questioned by the writer in regard to her future prospects, she remarked, "I have no anxiety in regard to the future, I trust all in the hands of God."
WM. H. FOSTER.

MRS. POLLY BURR died in Mercer, Me., Oct. 16, aged 77 years, eight months and fourteen days.

She had been a valuable member of the M. E. Church for thirty-seven years. Her piety was not demonstrative, but intelligent and cheerful. Her sickness though short, was accompanied with much suffering, through all of which she triumphed in Jesus, frequently exclaiming, "Jesus calls me, keep me not back." She had kept the faith in the sense of obeying it, and felt that she was ready to depart and be with Christ. Her aged companion and a deeply afflicted church mourn her loss, as our loss and her gain.
JOHN Y. HUTCHINS.

MRS. ELA M. LE BARON, wife of Rev. Ira Le Baron, Jr. of the Troy Conference, and daughter of Stebbins and Keziah Andross, of Owego, N. Y., died in Syracuse, N. Y., Oct. 23, 1868, aged 21 years and eighteen months.

But 18 months ago she left the home of her childhood a joyous bride and went forth to the itinerant field to share the toils of her husband upon the Bloomingdale circuit. In about one year it was seen that her health began to fail; but no such result as death was anticipated. Immediately before her death she and her husband started for Owego, where it was designed she should stay with her parents during the winter, but while staying for a night at a hotel in Syracuse, in the morning she experienced great difficulty in breathing. Medical aid was called, but no danger while conversing with her husband he saw a change pass over her face. He caught her in his arms, and in a moment she passed away to the spirit world. She was converted to God in early life, and united with the M. E. Church, and at once identified herself with its interests. The Sunday School was a field in which she took especial delight, and for which she had pre-eminent qualifications. Her success was great in gathering up large classes of children and training them for usefulness, holiness and heaven. She enjoyed constant intercourse with her Saviour, and rejoiced in hope of the glory of God. Her Christian life was deep and earnest, rather than superficial and showy. As a friend she was true and faithful, as a sister most kind and affectionate, as a daughter dutiful, affectionate and confiding. As a wife, and mother to two children who had before been made motherless, she was kind, affectionate and faithful, caring most of all for her own family, striving in every possible way to make her home pleasant and her husband and children happy; as a pastor's wife one with him in all his labors, trials, sacrifices and religious duties, and universally beloved by the people. She fell suddenly at her post, "her body with her charge laid down, and ceased at once to work and live." She was buried in Owego, N. Y., and the sermon preached from Ezekiel xxiv. 16.

We may add the testimony of her husband, to whom she was most precious of all, an angel of light to cheer and aid him for a little while in his earthly pilgrimage. Earth to him now seems shrouded, sad, dark and desolate, but heaven seems brighter, nearer and more precious than ever.
Owego, N. Y., Oct. 2, 1868.
HENRY WHEELER.

LUCINDA H. BOWKER (widow of Amos Bowker), a member of the M. E. Church in Westfield, Mass., died in Forestdale, R. I., Aug. 2, aged 43 years.

An invalid during the six years which intervened between her conversion and her death, during the last two of which she endured severe and almost incessant pain, by a patience which no affliction disturbed, and a faith which was never known for a moment to falter, she became an example to all who suffer. The day previous to her death she gratefully reviewed the ways of Providence with her, remarking, the Lord had answered her prayers sparing her life to bring up her children, and now she was ready to go where she should meet her dear child in heaven.
C.
Worcester, Nov. 11, 1868.

THE SECULAR WORLD.

REVIEW OF THE WEEK.

In looking back over the past week there does not seem to be any particularly salient point of interest in the political world. Several official reports have been presented: one from General Sherman referring chiefly to Indian affairs, should command the attention of the country. The General argues that it is idle for us to attempt a joint occupancy of the plains with the Indians. He is inclined to think that on this point the Indians must yield; and recommends that the management of Indian affairs be transferred back to the War Department, where it belonged prior to 1849. The truth no doubt is that labor is contrary to all the hereditary pride of the red skins, and any thing like a union of the savage and civilized in one mutual compact is idle. The Indian is a hunter or he is nothing—and the sooner he is nothing the better. That he has been unjustly dealt with by government agents and officers, there is little room for conjecture. Civilization must predominate, no matter who or what suffers. Slavery had to be crushed out even at the expense of hundreds of thousands of lives, and a long inheritance of loss and misery. The Postmaster General has made a report, embracing a financial exhibit not at all pleasing, showing, as it does, that the expenses of the department have exceeded the revenues by about \$8,000,000. The money-order system is said to be in every way successful. The report of the Inspector General Schriver represents the Military Academy at West Point as in a very flourishing condition. The number of cadets now at the institution is 234, or 66 less than allowed by law. The superintendent of public buildings at Washington, recommends in his annual report a great number of needed improvements. This is no difficult matter.

While the Custom House officials were taking it easy, or off voting on election day, some enterprising Montreal booksellers contrived to smuggle \$100,000 worth of English books over the line in Chicago, Cincinnati, and other cities. In the last-named city some \$40,000 worth have been seized; and it is expected other captures will be made elsewhere. Any way, this is better than whisky, even suppose we have to lose the duty. It was a shrewd game.

Admiral Farragut will be succeeded in the command of the European squadron by Rear Admiral William Radford, now in charge of the Washington Navy Yard. It is hoped he will do as well as his predecessor.

Hon. N. B. Shurtleff has been nominated for re-election as Mayor of Boston.

General Grant has been in New York the past week. He refuses all display, and doesn't make orations. Wise man!

The Republicans have nominated Hon. Moses Kimball for Mayor of Boston.

Mayor Hoffman, of New York, has tendered his resignation, to take effect on the 30th inst.

Great snow storms have visited the regions round about Richmond, Fort Dodge, and the plains. Some two feet fell. Winter seems anxious to come,—more anxious, indeed, than we are to have him.

Elizabeth, N. J., was recently visited by an earthquake.

A despatch from Salt Lake City says that valuable gold mines have been discovered on the White River.

General Sheridan, in command of 3000 men, well armed, equipped and supplied, is now fighting out against the Indians.

The most interesting intelligence from Europe is the result of the Parliamentary Election in England. The liberal majority is large. Among the defeated are John Stuart Mill and W. H. Russell; but Disraeli, Gladstone, Bright, Layard, Laird, Cardwell, Roundell Palmer, Kinglake, Fawcett, and many others less known in this country, have seats in the next Parliament. We may mention that Roebuck and Anthony Trollope are also among the defeated candidates. The workingmen's candidates have been badly beaten. Riots have occurred in various places. In Bristol much damage was done by the riots. In Birmingham some shops had been sacked. At Batton there was an Irish riot, and many persons were wounded.

Rt. Hon. B. Disraeli made a speech to his constituents, at Aylesbury. He proceeded to review and justify the action of the conservative party on the reform question. He then defended the government from the charge of extravagance. The expenditures were large. The government could not be conducted cheaply, but he maintained that the financial management had been in every sense economical. He advocated the extension of education, and favored the creation of a department of public instruction, with a cabinet minister, but insist-

ed that neither the compulsory educational system nor the imposition of a new tax for educational purposes, was in accordance with the opinion of the country. He then contrasted the foreign policy of the preceding, with that of the present ministry. The relations which now existed with foreign powers were those of confidence and sympathy, and all disagreements with the United States were now over. He concluded with a discussion of the Irish question. The resolutions for the disestablishment of the Irish Church, introduced by the leader of the opposition, could not mitigate the evils of Fenianism. The troubles of Europe were greatly exaggerated. Ireland had really progressed within the last twenty years, more than England. Disestablishment was dangerous to the rights of property. It would only serve to increase the discontent of the Irish people, while at the same time it would be sure to sever the connection between the State and religious principles.

The corporate authorities of Brighton on the 19th presented an address to the Minister of the United States. Mr. Johnson, in his response, gave a detailed history of his negotiations with the British foreign office. From what Mr. Johnson said concerning the terms of the convention for the settlement of the Alabama claims, it appears that a majority of the commissioners are to decide upon individual claims in case the Board should not select an umpire.

The Right Reverend John Jackson, D.D., Bishop of Lincoln, has been promoted to the See of London, and Archdeacon Wordsworth has been appointed to succeed the Bishop of Lincoln.

Mr. Burlingame and the Chinese Embassy were received on the 21st by Queen Victoria at Windsor Castle. The Queen said she was pleased to greet Mr. Burlingame and the mission, and expressed her belief that its object was in the right direction. Lord Stanley also expressed his cordial approbation of the mission.

Spanish affairs are progressing favorably. It is rumored that General Prim is negotiating with Prince Asturias, with the intention of making the prince King of Spain and himself regent. There was an immense demonstration in Madrid in favor of a monarchical form of government. Addresses were made by many prominent men, and over 50,000 people were present. There is no doubt but this is the more popular desire, although the Republicans are gaining largely in support towns.

PHILIP PHILLIPS THE "SINGING PILGRIM" IN ENGLAND.—Early in the summer this renowned singer of sacred song sailed for England, where he has been singing his sweet devotional melodies under the immediate auspices of the London Sabbath School Union throughout the realm, as a musical missionary. At the Crystal Palace he was greeted by an audience numbering 40,000, and he has also sung before immense gatherings in the Rev. Mr. Spurgeon's Tabernacle; at Dublin, Belfast, Edinburgh, Glasgow, St. George's Hall, in Liverpool, Birmingham, Sheffield, and in numerous other noted localities, where Christian people of all denominations have crowded the edifices where he has given his "Service of Song."

It is worthy of remark that at all of these sacred concerts, Mr. Phillips has been accompanied by one of Messrs. S. D. & H. W. Smith's American Organs, with which the people have everywhere been very much delighted, and have had their interest in this class of musical instruments considerably awakened, as the English reed instruments are more harsh in tone, and are not so well adapted to move the tender emotions of the heart. Mr. Phillips is expected back to this country at the close of this month to fulfill previous engagements with religious societies.

The Rollers in the Novelty and Champion Clothes Wingers can be separated at BOTH ENDS. Buy no others.

Nov. 26. 11. 340.

Business Letters Received to Nov. 21.
J. W. Adams—C. Andrews—D. O. Babcock—J. Bacon—L. P. Cushman—A. C. Condit—W. H. Crawford (we'll make it right)—C. W. Dowe—N. Fellows—L. Fish—A. C. Foss—C. Fuller—J. E. Gaston—M. Glover—J. B. Gould—W. Goodell—J. H. Hillman—C. H. Hansford—A. O. Hamilton—S. P. Heath—W. Harrington—M. Hamilton—W. J. Horner—E. W. Hutchinson—S. P. Heath—J. N. Marsh—C. Pike—W. B. Parker—J. B. Snow—L. J. Siles—G. A. Stacey—C. H. Stauding—A. L. Townsend—T. S. Thomas—F. Upham—J. Wagner.

THE THEODIST BOOK DEPOSITORY.

Letters Received from Nov. 14 to Nov. 21.

K. Atkinson—T. A. Avery—T. Allen—J. C. B. Bessy—R. Burt—R. H. Barton—G. N. Bryant—J. F. Bartlett—C. Bishop—C. N. Bittell—A. N. Boddie—B. B. Blanche—A. Briggs—J. C. W. Cox—C. S. Childs—B. W. Chase—L. P. Cushman—B. G. Conner—B. A. Chase—A. Cuthbert—T. H. Clayton—J. A. Clapp—H. E. Calves—H. A. Cutting—G. W. Carpenter—J. D. Dexter—C. E. Davison—J. Downing—J. W. Day—F. E. Endrich—C. F. Felker—C. P. Floyd—G. W. Grose—J. Gill—F. T. George—L. E. Gordon—C. F. Hinckley—D. D. Hopkins—F. H. Hall—S. V. B. Hardy—J. D. Hopkins—W. F. Harlow—W. S. Jones—C. A. King—J. S. Kinsey—J. D. King—A. T. Lovett—J. Lawton—F. B. Locke—G. H. Lamson—W. A. Morrill—P. Merrill—G. B. Medbury—P. A. Monroe—C. C. Mason—F. Morrison—J. McMurray—C. Nason—A. J. Nickerson—C. H. Newell—H. B. Olds—C. W. Preston—N. H. Poole—E. Parker—O. Pitts—G. R. Palmer—M. A. Parsons—S. Roy—S. E. Root—J. W. Rutland—C. G. Robbins—J. A. Robinson—G. S. Stevens—J. Stevens—J. A. Sherburne—H. A. Spencer—C. A. Stevens—O. H. Smith—C. A. Sanford—E. C. Thomas—R. H. Tiley—A. Tucker—C. H. Vinton—P. O. Wood—J. B. Wencroft—M. E. Wright—J. G. Walker—M. Wight—G. Whitaker—H. W. Worthen—D. Wise.

J. F. MAOKE, 5 Cornhill, Boston.

MARRIAGES.

In this city, Nov. 2, by Rev. Dr. Kirk, Jas. W. Colby to Miss Nellie L., eldest daughter of A. T. Pierce, esq., both of Waltham.
In East Boston, Nov. 12, by Rev. L. J. Hall, Robert C. French to Miss Claribel H. Page, both of Manchester, N. H.
In Boston Highlands, Nov. 8, by Rev. A. McKeown, Caleb Dyer to Mrs. Martha M. Evans.
In Methuen, Oct. 8, by Rev. L. L. Eastman, Charles W. Ferris to Miss Sarah Louise Holt, all of Methuen.
In Salem, Nov. 12, by Rev. S. F. Chase, Hartford S. Sweet, to Miss Nellie daughter of W. H. Haskell, esq.
In Nantucket, Oct. 26, by Rev. W. H. Starr, Charles W. Swain to Ann L. Norbeth, both of N.
In Barnstable, Oct. 20, by Rev. A. Baylies, Charles A. Haynes to Miss Jennie Carlton, both of B.
In Andover, Nov. 7, by Rev. H. Lumma, Sylvia H. Wright to Miss Mary A. Cameron, both of Andover.
In Wellfleet, Oct. 28, by Rev. C. Nason, Benjamin R. Eaton to Miss Lydia A. Myrick, Nov. 8, Wm. L. Hutchinson to Miss Abby Harding, Nov. 12, Capt. Samuel Hopkins to Miss Melissa A. Rich, all of Wellfleet.
In West Waterville, Me., Nov. 14, by Rev. T. Hill, Daniel H. Goodhue, of Sidney, to Miss Ann T. Tilton, of Canaan.
In Millbridge, Me., Nov. 4, by Rev. A. R. Lunt, Gustav Sawyer to Miss Frances I. Fickett, both of Millbridge.
In Farmington, Me., Nov. 10, by Rev. A. R. Sylvester, Daniel Battles to Miss Sarah A. Huse, both of Farmington.
In Clinton, Me., Nov. 7, by Rev. Geo. G. Winslow, Charles W. S. Tuttle to Mrs. Charlotte E. Burgess, all of Clinton.
In Smithfield, R. I., Nov. 5, by Rev. H. W. Conant, James Wardell, of Providence, to Amy Briggs, of East Greenwich.
In Rockville, Conn., Nov. 10, by Rev. J. W. Willett, J. A. Messenger, of Taunton, Mass., to Miss Dora K., daughter of the officiating clergyman.
In New London, Ct., Nov. 12, by Rev. P. T. Kenney, James W. Fitch, of Great N. H., son of Capt. William Fitch, of Uncasville, Conn., to Miss Margaret A. Newell, of New York.
In East Greenwich, Conn., Oct. 19, by Rev. E. M. Anthony, P. W. K. House to Miss Mary E. House, both of East Greenwich; Nov. 11, Adelbert Z. Samson to Miss Harriet H. House, both of East Greenwich.

DEATHS.

After a very brief prostration at his residence in Dover, N. H., Mr. H. A. Foote, esq., aged 67 years. The following preamble and resolutions will convey some idea of the esteem in which he was held among us: Resolved, That the members of the Quarterly Conference of the Methodist Church in this city, Oct. 24, 1888, on the death of Mr. H. A. Foote:

As members of the Quarterly Conference of the M. E. Church in Dover, N. H., we, the undersigned, express our high appreciation of our deceased Bro. H. A. Foote, who, during the past forty years, has faithfully served this church of his early choice as Sabbath School teacher, as class leader, as recording steward, as organist, and as superintendent of the Sabbath School. For years he has occupied a place in our choir to the great satisfaction of the society. He spent his last earthly Sabbath in the sanctuary, discharged his duty in the choir, and participated with the church in the communion services in the afternoon. On Tuesday, Aug. 4, 1888 he peacefully "fell asleep."

"That blessed sleep
From which none ever wake to weep."
By this death society and the church have lost "a good man and true," his surviving companion is bereft of an affectionate husband, and his home mourns the absence of a kind and loving father. As an appropriate expression of our sympathy for his afflicted widow and family, we do hereby

Resolved, That in the removal from us, by death, of Bro. H. A. Foote, Divine Providence has deeply afflicted us, and we humbly implore his grace that we may truthfully say, "Thy will be done."
Resolved, That in the removal from us, by death, of Bro. H. A. Foote, Divine Providence has deeply afflicted us, and we humbly implore his grace that we may truthfully say, "Thy will be done."

Resolved, That this church profoundly sympathize with the bereaved widow and her family in their deep sorrow.

That a copy of these resolutions be furnished to Sister Foote, and be forwarded for publication in the *Dover Enquirer*, and the *ZION'S HERALD*, Boston, Mass.

In Harrington, N. H., Oct. 11, Mary Francis Arlan, aged 77 years.
In Dover, N. H., Oct. 26, Olive Ann Card, aged 14 years, 10 months. These two young ladies were cousins, and both were converted to God during the revival in this parish last winter, and died in peace.

"Thus when their latest breath
Did rend the veil in twain,
By death they did escape from death
And life eternal gain."

Oct. 30, our highly esteemed and "elect lady," Abigail Waldron, departed this life at the residence of her only surviving son, W. Waldron, esq., of Lewiston, Me., aged 78 years. For nearly half a century she has been identified with this church, and was a most excellent disciple of the Lord Jesus. Our loss is her gain.

Nov. 2, Bro. Clarence Whitehouse sweetly fell asleep in Jesus, aged 19 years, 9 months. He was an exemplary young man of great promise, and was held in high esteem by all who knew him. His sickness was protracted and painful, but his end was peace.

"O may I triumph so
When all my warfare's past,
And dying find my latest foe
Under my feet at last."

R. S. STUBBS.

CHURCH REGISTER.

HERALD CALENDAR.
Merrimack River Ministerial Association, Dec. 14.
Portland District Ministerial Association, Jan. 15.

POST OFFICE ADDRESS.
Rev. S. W. Russell, Pittsford, Me.

QUARTERLY MEETINGS.
SPRINGFIELD DISTRICT—THIRD QUARTER.

(Remainder.)
January—Kendall's Mills, 3, A. A. M., Waterville, 8, P. M.; Sawyer's Mills; Northbrook, 10; Wayne, 16, 17; Fairfield, 24; North Sidney, 30, 31.
February—Augusta, 1, eve.; Hallowell, 2, eve.; Kennebunk, 6, 7; Winthrop, 10.

CORRECTION.—In a previous article the following named Quarterly Meetings were, by mistake, appointed each a day too late. They should have been as follows: February, 12, 13; Bangor, 12, 13; Stockholm, 19, 20; Talcott's Corner, 28; Solon, 24; Anson Village, 26, 27.

BANGOR DISTRICT—THIRD QUARTER.
December—Orono, 19, 20, B. A. Chase; Edgemoor, 19, 20, A. M., S. A. Fuller; Brewer, 20, P. M., A. Plummer.

January—Carleton, 2, 3; Hodgeon, 10, 10; Topsheld, 16, 17; Lincoln, 23, 24; Argyle, 30, 31.
February—Bear Hill, 6, 7; North Dixmont, 6, 7, M. D. Mathews; Hampden, 13, 14; Guilford, 13, 14; Whittey; East Corinth, 13, 14, W. W. Marsh; North Seaport, 20, 21; St. Albans, 27, 28.

March—Bangor, 7.

Bangor, Nov. 15, 1888.

The ladies of the 3d M. E. Church and Society of Old Cambridge, will hold a Social Festival Wednesday evening, Dec. 2d, at Lyceum Hall, Harvard Square. Admission tickets, 50 cts.

WESLEYAN ACADEMY, WILBRAHAM, MASS.—A Seminary for Gentlemen and Ladies. All branches of Classical and General Education taught. Winter Term commences Dec. 5, 1888.
EDWARD COOKE, Principal.

A UNION LOVE FEAST will be held in the Bromfield St. M. E. Church on Thursday next (Thanksgiving day), commencing at 10 A. M.
L. T. TOWNSEND.

ANNIVERSARY OF THE TRACT SOCIETY.—The Anniversary of the Tract Society of the M. E. Church will be held at Portland, Me., on Sunday, Nov. 29. Sermons will be preached in the morning in all our Churches. The Anniversary Meeting will be held at Chestnut Street Church at 3 P. M., the Hon. J. J. Ferry in the Chair. The following brethren will preach and deliver addresses: Rev. Bishop Jaus, Rev. Dr. Andrews, Rev. J. M. Buckley, and the Corresponding Secretary.
DAN'L WISE, Cor. Sec. Tract Soc.

A regular meeting of the Managers of the NEW ENGLAND EDUCATION SOCIETY will be held at No. 5 Cornhill, Boston, Wednesday, Dec. 2, at 2 o'clock, P. M. A full attendance is requested.
J. H. TWOMBLY, Secretary.
Charlestown, Nov. 13, 1888.

The Eighteenth Anniversary of the Morning Prayer Meeting, which was commenced at the Old South Church in 1870, and now continued at the room of the Young Men's Christian Association, will be held at the New Chapel, Park Street Church, Thanksgiving morning, Nov. 26, 1888, at 8 A. M. H. F. Durant to preside.
CLAS BLANCHARD, Secretary.

ANNIVERSARY EXERCISES of the Tract Society of the Methodist Episcopal Church, to be held in Portland, Me., Sunday, Nov. 29, 1888.
Morning Service.—Sermons will be preached and collections taken in behalf of the Society as follows: Chestnut Street, Rev. Bishop Jaus; Pine Street, Rev. J. M. Buckley; Congress Street, Rev. E. G. Andrews, D. D.; Forest Avenue, Rev. Daniel Wise, D. D.
Afternoon Service.—In the afternoon there will be an Anniversary Meeting at the Congress Street Church. Services to commence at 3 o'clock. Hon. J. J. Ferry, of Oxford, will preside.

ORDER OF EXERCISES.
1. Hymn 129. 2. Prayer by Rev. E. R. Keyes. 3. Hymn 558. 4. Report of Corresponding Secretary. 5. Address by Rev. E. G. Andrews. 6. Hymn 1005. 7. Address by Rev. J. M. Buckley. 8. Address by Rev. Bishop Jaus. 9. Collection. 10. Benediction.

MINISTRIAL ASSOCIATION, Gardiner District, Me. The meeting of this Association will be at Monmouth Centre, commencing Monday Evening, January 18th next, and closing Wednesday Evening following.

Sermon, Monday Evening, by E. Martin; G. W. Ballou, alternate.

The exercises of the forenoon will be private, and will consist in the reading of Essays, Sketches of Sermons, Criticisms, and Exercises in Elocution.

The exercises of the afternoon and evenings will be public, and will consist of Sermons, Essays, including an Essay by C. Manger; Subject, Liberalism tested by its own Arguments. Discussions and Devotional Exercises.

Every preacher is expected to present a sketch of a sermon recently prepared, and is requested to prepare an essay upon such subject as he may select.

A leading object of the Association is to promote the spiritual improvement of its members, and of the people where the meetings are held. Devotional Exercises will, therefore, be a prominent feature of all the meetings.
A. SANDERSON, Secretary.
F. HOYT, Committee.

N. B. Preachers coming to the Association by the Androscoggin Railroad, will be carried to Leeds Junction, and half fare by speaking to the conductor; and sending word previously to Rev. P. Hoyt, Monmouth Centre. Conveyance will be furnished from thence to the place of meeting without charge.

VERMONT CONFERENCE SEMINARY.—The Winter Term will begin Dec. 2d, and continue 1½ weeks. Full board of teachers and accommodations for a large number of students.
S. F. CHESTER, Principal.
Montpelier, Nov. 16.

N. H. STATE TEMPERANCE CONVENTION.—The N. H. State Temperance Alliance holds its second Annual Meeting at Manchester, Dec. 9th, 10 o'clock, A. M. All temperance men and women of the State of any and all temperance organizations, pastors, and members of the churches are earnestly invited to attend, as vastly important business will come before the Convention, especially the political demands of the hour on this subject.

Let all lovers of God and humanity rally in solemn and prayerful counsel how to stay the fearful tide of drunkenness now sweeping over the State.

COMMERCIAL.

MONDAY, NOV. 23.

MONEY.—The money market presents no new features, but remains about the same as our last report. The banks all desire to decrease their loans to make their reserve stronger, yet the pressure upon them is so strong that they are unable to effect this. Sterling exchange has taken an upward turn. The advance in the rate of interest from 2 per cent. (where it has been for nearly two years) to 2½, increases the rate between sixty day and eight bills about ½ per cent. Government securities are inactive. The following are Saturday's quotations.

U. S. 6's 101 1/2 102 1/2 103 1/2 104 1/2 105 1/2 106 1/2 107 1/2 108 1/2 109 1/2 110 1/2 111 1/2 112 1/2 113 1/2 114 1/2 115 1/2 116 1/2 117 1/2 118 1/2 119 1/2 120 1/2 121 1/2 122 1/2 123 1/2 124 1/2 125 1/2 126 1/2 127 1/2 128 1/2 129 1/2 130 1/2 131 1/2 132 1/2 133 1/2 134 1/2 135 1/2 136 1/2 137 1/2 138 1/2 139 1/2 140 1/2 141 1/2 142 1/2 143 1/2 144 1/2 145 1/2 146 1/2 147 1/2 148 1/2 149 1/2 150 1/2 151 1/2 152 1/2 153 1/2 154 1/2 155 1/2 156 1/2 157 1/2 158 1/2 159 1/2 160 1/2 161 1/2 162 1/2 163 1/2 164 1/2 165 1/2 166 1/2 167 1/2 168 1/2 169 1/2 170 1/2 171 1/2 172 1/2 173 1/2 174 1/2 175 1/2 176 1/2 177 1/2 178 1/2 179 1/2 180 1/2 181 1/2 182 1/2 183 1/2 184 1/2 185 1/2 186 1/2 187 1/2 188 1/2 189 1/2 190 1/2 191 1/2 192 1/2 193 1/2 194 1/2 195 1/2 196 1/2 197 1/2 198 1/2 199 1/2 200 1/2 201 1/2 202 1/2 203 1/2 204 1/2 205 1/2 206 1/2 207 1/2 208 1/2 209 1/2 210 1/2 211 1/2 212 1/2 213 1/2 214 1/2 215 1/2 216 1/2 217 1/2 218 1/2 219 1/2 220 1/2 221 1/2 222 1/2 223 1/2 224 1/2 225 1/2 226 1/2 227 1/2 228 1/2 229 1/2 230 1/2 231 1/2 232 1/2 233 1/2 234 1/2 235 1/2 236 1/2 237 1/2 238 1/2 239 1/2 240 1/2 241 1/2 242 1/2 243 1/2 244 1/2 245 1/2 246 1/2 247 1/2 248 1/2 249 1/2 250 1/2 251 1/2 252 1/2 253 1/2 254 1/2 255 1/2 256 1/2 257 1/2 258 1/2 259 1/2 260 1/2 261 1/2 262 1/2 263 1/2 264 1/2 265 1/2 266 1/2 267 1/2 268 1/2 269 1/2 270 1/2 271 1/2 272 1/2 273 1/2 274 1/2 275 1/2 276 1/2 277 1/2 278 1/2 279 1/2 280 1/2 281 1/2 282 1/2 283 1/2 284 1/2 285 1/2 286 1/2 287 1/2 288 1/2 289 1/2 290 1/2 291 1/2 292 1/2 293 1/2 294 1/2 295 1/2 296 1/2 297 1/2 298 1/2 299 1/2 300 1/2 301 1/2 302 1/2 303 1/2 304 1/2 305 1/2 306 1/2 307 1/2 308 1/2 309 1/2 310 1/2 311 1/2 312 1/2 313 1/2 314 1/2 315 1/2 316 1/2 317 1/2 318 1/2 319 1/2 320 1/2 321 1/2 322 1/2 323 1/2 324 1/2 325 1/2 326 1/2 327 1/2 328 1/2 329 1/2 330 1/2 331 1/2 332 1/2 333 1/2 334 1/2 335 1/2 336 1/2 337 1/2 338 1/2 339 1/2 340 1/2 341 1/2 342 1/2 343 1/2 344 1/2 345 1/2 346 1/2 347 1/2 348 1/2 349 1/2 350 1/2 351 1/2 352 1/2 353 1/2 354 1/2 355 1/2 356 1/2 357 1/2 358 1/2 359 1/2 360 1/2 361 1/2 362 1/2 363 1/2 364 1/2 365 1/2 366 1/2 367 1/2 368 1/2 369 1/2 370 1/2 371 1/2 372 1/2 373 1/2 374 1/2 375 1/2 376 1/2 377 1/2 378 1/2 379 1/2 380 1/2 381 1/2 382 1/2 383 1/2 384 1/2 385 1/2 386 1/2 387 1/2 388 1/2 389 1/2 390 1/2 391 1/2 392 1/2 393 1/2 394 1/2 395 1/2 396 1/2 397 1/2 398 1/2 399 1/2 400 1/2 401 1/2 402 1/2 403 1/2 404 1/2 405 1/2 406 1/2 407 1/2 408 1/2 409 1/2 410 1/2 411 1/2 412 1/2 413 1/2 414 1/2 415 1/2 416 1/2 417 1/2 418 1/2 419 1/2 420 1/2 421 1/2 422 1/2 423 1/2 424 1/2 425 1/2 426 1/2 427 1/2 428 1/2 429 1/2 430 1/2 431 1/2 432 1/2 433 1/2 434 1/2 435 1/2 436 1/2 437 1/2 438 1/2 439 1/2 440 1/2 441 1/2 442 1/2 443 1/2 444 1/2 445 1/2 446 1/2 447 1/2 448 1/2 449 1/2 450 1/2 451 1/2 452 1/2 453 1/2 454 1/2 455 1/2 456 1/2 457 1/2 458 1/2 459 1/2 460 1/2 461 1/2 462 1/2 463 1/2 464 1/2 465 1/2 466 1/2 467 1/2 468 1/2 469 1/2 470 1/2 471 1/2 472 1/2 473 1/2 474 1/2 475 1/2 476 1/2 477 1/2 478 1/2 479 1/2 480 1/2 481 1/2 482 1/2 483 1/2 484 1/2 485 1/2 486 1/2 487 1/2 488 1/2 489 1/2 490 1/2 491 1/2 492 1/2 493 1/2 494 1/2 495 1/2 496 1/2 497 1/2 498 1/2 499 1/2 500 1/2 501 1/2 502 1/2 503 1/2 504 1/2 505 1/2 506 1/2 507 1/2 508 1/2 509 1/2 510 1/2 511 1/2 512 1/2 513 1/2 514 1/2 515 1/2 516 1/2 517 1/2 518 1/2 519 1/2 520 1/2 521 1/2 522 1/2 523 1/2 524 1/2 525 1/2 526 1/2 527 1/2 528 1/2 529 1/2 530 1/2 531 1/2 532 1/2 533 1/2 534 1/2 535 1/2 536 1/2 537 1/2 538 1/2 539 1/2 540 1/2 541 1/2 542 1/2 543 1/2 544 1/2 545 1/2 546 1/2 547 1/2 54

FRESH MEATS.—The market is crowded with Mutton and prices are low enough to supply the most inveterate glutton. Choice carcasses of Mutton are selling to-day at 50c, and good and common for 45c. @ 50c. Lamb are not so plenty, but the best sell at 60c, and poorer ones as low as 45c. Beef is in good supply and sells slowly at 8c for fore-quarters, and 8c for hind-quarters. Brighton Beef, while country Beef sells at 7c @ 8c. **POULTRY.**—The market is well supplied with all descriptions, and only the best birds have brought our quotations. We quote choice Turkeys at 25c; prime Chickens at 20c; good and common Chickens, Poultry and Turkeys at 15c @ 20c. Geese 12c @ 15c. **WHOLESALE PRICES.**—**BOSTON MARKET—MONDAY, Nov. 23.**

Coal, per ton.
Cannel.....\$17.00 @ 19.00
Anthracite.....16.00 @ 18.00
retail.....10.00 @ 12.00

Cotton, per lb.
Ordinary.....15c @ 16c
Good Ordinary.....17c @ 18c
Low Middling.....19c @ 20c
Middling.....21c @ 22c
High Middling.....23c @ 24c

Domestics, per yd.
Sheetings & Shirtings:
Standard 4-4.....15c @ 16c
Medium 4-4.....14c @ 15c
Prints.....11c @ 12c
Cotton Flannels.....10c @ 11c
Prints.....11c @ 12c
Stripes.....12c @ 13c
Ticking.....14c @ 15c
Denims.....15c @ 16c
Gingham.....14c @ 15c
Mous. de Laine.....20c @ 24c
Carpetings.....1.20 @ 1.50

Fish, per qt.
Large Cod.....5.00 @ 7.00
Medium Cod.....4.00 @ 5.00
Small.....3.00 @ 4.00
Haddock.....2.00 @ 3.00
Pollock.....2.00 @ 3.00
Mackerel—Bay:
No. 1.....21.00 @ 22.00
No. 2.....17.00 @ 18.00
No. 3.....11.00 @ 12.00
Mackerel, shore:
No. 1, per bbl.....19.00 @ 20.00
No. 2.....15.00 @ 16.00
No. 3.....11.00 @ 12.00
Herring, per box:
Scalped.....35
Pickled.....40 @ 50

Flour, per bbl.
Western sup.....7.50 @ 8.00
Common extra.....3.75 @ 4.00
Medium do.....3.50 @ 3.75
Illinois & Ohio.....12.00 @ 13.00
Michigan Fam.....11.00 @ 12.00
St. Louis.....11.00 @ 12.00
good & choice.....12.00 @ 13.00
Baltimore fam.....11.00 @ 12.00
Canada, choice.....12.00 @ 13.00
Iye Flour.....8.75 @ 9.00
Corn Meal.....6.00 @ 6.50

Grain.
Corn, per bush:
Southern Yellow.....2.00 @ 2.25
Southern White.....1.75 @ 2.00
Western mixed.....1.25 @ 1.50
Oats, Western.....75c @ 80c
Oats, Southern.....70c @ 75c
Oats, Canada.....85c @ 90c
Rye.....1.50 @ 1.75
Shorts, per ton.....24.00 @ 25.00
Fine Feed.....20.00 @ 22.00
Middlings.....20.00 @ 22.00

BRIGHTON CATTLE MARKET.
THURSDAY, Nov. 19.
Cattle, 225; Sheep and Lambs 13.50; Swine, 5.00; number of Western Cattle, 1345; Eastern Cattle, 33; Working Oxen and Northern Cattle, 625; Cattle left over.....
Prices.—Beef Cattle: extra, 13.25 @ 13.50; first quality, 12.25 @ 13; second quality, 11.50 @ 12; third quality, 10.50 @ 11.50; poor at 7c @ 8c. Hides—10 @ 10c @ 10c @ 10c. (the total weight of Hides, Tallow and dressed Beef).
Hides—10 @ 10c @ 10c @ 10c. Tallow—7c @ 8c @ 8c @ 8c. Slaughtered Sheep—25c @ 25c @ 25c @ 25c. Lamb Skins—\$1.00 @ \$1.25 each. Sheep Skins—\$1.00 @ \$1.25 each. Goat Skins—20c @ 25c @ 25c @ 25c.
Stores. Prices.—Yearlings, \$15 @ 20; two year olds, \$25 @ 35; three year olds, \$35 @ 50 per head, or much according to their value. There was a fair supply of store cattle among those from Maine.
Working Oxen.—There was a good supply in market and a moderate demand. We quote sales at \$120, \$130, \$140, \$150, \$160, \$170, \$180, \$190, \$200 per pair. Milch Cows—Extra, \$45 @ 110; ordinary, \$45 @ 60 per head. Prices depend a great deal upon the fancy of the purchaser. Store Cows \$45 @ 60 per head. Most of the Milch Cows brought to Market are of an ordinary grade.
Sheep and Lambs.—There was not so large a supply in Market for the week as there was at last market. Prices are not much different from that of last week. We quote sales at 6c @ 7c; and from \$1.50 to \$4.00 per head.
Swine. Store Pigs—000 at Market. Prices—wholesale, 10c @ 10c; retail 10c @ 12c. B. N. York State Pigs—wholesale, 00 @ 00c @ 00c @ 00c. Fat Hogs—5000 at Market. Prices 9c @ 10c @ 10c @ 10c.
REMARKS.—The supply is not quite so large as that of last week. Prices are from 1/4 to 1/2 cent per pound higher. There is not many Extra Cattle in Market. There are but few Bees among those from Maine, most of them being Working Oxen and Store Cattle. 10c @ 10c is the highest prices that we have heard that was paid for Bees.

BUSINESS NOTICES.
APPLETON'S ILLUSTRATED ALMANAC.—The Appletons are now prepared to deliver their new Almanac in any quantities. The experiment is successful beyond the publishers' most sanguine expectations. As many as 5,000 copies have been taken in single orders. Its illustrations and literary contents, as well as its astronomical calculations, are adapted to the tastes and requirements of the whole American people—not to those of a particular latitude or section of the country.
Nov. 23. if. 224.
ALL letters on business relating to the Martha's Vineyard Camp Meeting Association, should be directed to Geo. F. GAVITT, North Dighton, Mass.
Nov. 23. 41. 260.
CHEVALIER'S TREATISE ON THE HAIR, free to all, given away at the Drug Stores, or sent by mail free. This Book should be in every house. It teaches to cultivate and have beautiful hair, and restores gray hair to its original color, stop its falling out, and remove all irritation or dandruff from the scalp, thus keeping the hair beautiful to the latest period of life.
SARAH A. CHEVALIER, M.D., 129 Broadway, N. Y.
Nov. 23. 41. 260.

OVER-EXERCISE.—either of body or mind, produces debility and disease. The usual remedy is to take some stimulant, the effect of which is the same as giving a bird the whip instead of oats. The true way is to fortify the system with a permanent tonic like the Peruvian Syrup (a proteoide of iron), which gives strength and vigor to the whole system.
Nov. 23. 11.

CARPETINGS.—The largest and most varied stock of Carpetings we have ever displayed has just been laid in from the recent trade sales in New York. Many invoices at half their market value. Our customers will be supplied at corresponding low prices. New England Carpet Co., 75 Hanover Street, Boston.

CARPETS.—Kilminster of the best qualities and styles. Several invoices at less than wholesale prices. New England Carpet Co., 75 Hanover Street, Boston.

CARPETS.—The special attention of our customers is called to our large stock of Three-ply and Tapestry Brussels, comprising the very best makes and most modern styles, at prices much below their market value. New England Carpet Co., 75 Hanover Street, Boston.

FLOOR OIL CLOTHS.—The entire product of a manufacturer will be retailed to our customers at wholesale prices. New England Carpet Co., 75 Hanover St., Boston.

CARPETS CHEAP.—200 pieces Ingrain, imperfect in finish, from the New York trade sales, from 40 to 75 cents per yard. New England Carpet Co., 75 Hanover St., Boston.

CARPETS AT FIFTY CENTS PER YARD.—400 rolls beautiful Cottage Carpets—the cheapest that have been offered in the market for years—for sale by the New England Carpet Co., 75 Hanover Street, Boston.

CARPETS.—The special attention of dealers is invited to our large stock of Brussels, Tapestry, Three-ply, Superfines, Extra Fines, medium and Low-priced goods; also, Oil Cloth, Druggets, Rugs, Mats, Stair Carpetings, &c., at much below the market prices. NEW ENGLAND CARPET CO., Nov. 12.

COLOGATE & CO.'s Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and Infants.
June 23. 17.

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists.
Nov. 17. 17.

HOLLOWAY'S OINTMENT AND PILLS.—Do not suppose that every form of this complaint is incurable. The worst hemorrhoidal cases are not beyond the remedial reach of HOLLOWAY'S OINTMENT. It gives tone to the relaxed integuments and acts as a safe styptic in the bleeding type of the disorder. Not unfrequently constipation is an accompaniment of the disease, and when this happens it should be relieved with small doses of HOLLOWAY'S PILLS. Sold by all Druggists.
Nov. 23. 17.

MERCANTILE SAVINGS INSTITUTION.—BOSTON, Boston, No. 45 Summer St., Corner of Arch. This is the only Savings Bank in the Commonwealth that pays interest on deposits for all full months they remain in bank. All deposits, with the interest accruing thereon, are guaranteed to the depositor by a guarantee fund of two hundred thousand dollars.
Nov. 23. 17.

THE PARABLES OF OUR LORD
Explained and Applied,
BY REV. FRANCIS BOURDILLON, M.A. 1 vol. 12mo. 327 pp. Cloth. Very Neat. Price \$1.50. Sent by Rev. Dr. Wise.
For sale by JAMES P. MAGNIE, N. E. Methodist Depository, 4 Cornhill, Boston.
Nov. 23. 41.

Henry Ward Beecher's Sermons.
PLYMOUTH PULPIT.
No. 3. "ABHORRENCE OF EVIL."
In offering to the public this neat octavo pamphlet in weekly numbers, the publishers feel that they have a right to claim the support of the public. "Plymouth Pulpit" is the only publication of the present series of Mr. Beecher's admirable sermons, which is authorized by him, being from the reports of Mr. Kilwood, who has for ten years been his only really satisfactory reporter.
Beautifully printed, and suitable for binding. Price eight cents per single copy; \$3 per year; \$1.75 half year.
J. H. FORD & CO., 104 Nassau St., Printing House Square, New York.
American News Company Agents for the Trade.
Nov. 23. 41.

COGWHEEL NOVELTY CLOTHES WRINGER.
SPEAKING OF THE NOVELTY CLOTHES WRINGER exhibited at the late Fair of the American Institute, the New York Liberal Christian said: "The Novelty Wringer received the marked approbation of the jury, and was awarded the HIGH EST PRIZE. It is now admitted that it has no equal as a family wringer. It has the Patent Flange Cog-Wheels on both ends of the Rolls, as well as the most approved appliances for adjusting the pressure, so that a fine lace collar or a heavy woolen blanket can be run through with equal facility and without injury. Indeed, in all respects, its superiority is so apparent that the high testimonials it is constantly receiving can be readily accounted for. In fact, whenever and wherever it is introduced it invariably secures the highest honors."
N. B. PHELPS & CO., Gen'l Agents, No. 17 Cortlandt St., New York City.
Sold Everywhere.
Nov. 23. 41.

A THANKSGIVING MUSIC BOOK.
"Our Choir is perfectly delighted with it," is the cry which reaches us; "send us by express." We must see the patience of customers for a brief space, when calls will be promptly be met. The book has all the qualities of a favorite.
Practical—Popular—Easy.
Its study delights the musician—charms the Choir. Send for a copy. To Teachers and Chorists, one copy only 50c, post free. Retail, \$1.50. Per dozen, \$15.00.
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Nov. 23. 41.

A VALUABLE GIFT—80 Pages.
D. R. S. FITCH'S "DOMESTIC FAMILY PHYSICIAN" describes all Diseases and their Remedies. Sent by mail, free.
D. R. S. FITCH, 714 Broadway, N. Y.
Nov. 23. 41.

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We will give a copy of Smith's Unabridged Bible Dictionary (profusely illustrated) to every clergyman who shall send three subscribers at the regular price (\$5.00 per vol. in cloth). Copies sent free. Laymen will find this an excellent way to make a present to their pastors. This edition of Smith's Bible Dictionary is edited by H. B. Hackett, D.D., and Ezra Abbot, A.A.S., and is the only and unabridged edition published in America. It will be completed in 4 vols., 8vo. Address HURD & Houghton, Publishers, 400 Broome Street, New York.
Nov. 19-41. 44.

AGENTS WANTED.
\$50 to \$200 per month. To sell a new book pertaining to Agriculture and the Mechanic Arts, by GEO. E. WARREN, esq., the distinguished author and Agricultural Engineer of the N. Y. Central Park, &c. Nothing like it ever published; 150 Engravings. Sells at sight to farmers, mechanics and working men of all classes. Active men and women can surely make the above amount. Send for Circulars. E. B. TREAT & CO., Publishers, 624 Broadway, N. Y.
Nov. 19. 41.

WELDEN SPRING WATER.
Water from Welden Spring, St. Albans, Vermont, which has proved highly efficacious in Scrophula, Cancer, and all diseases of the skin, and also for Dyspepsia, Kidney and Liver Complaints, General Debility, &c., &c., is now for sale, at wholesale and retail, at 218 Washington Street, where books may be obtained containing an analysis of the Water, with certificates from physicians and others, testifying to its beneficial effects in numerous cases where it has been tried.
"MERCHANTS' NATIONAL BANK," 28 State Street, Boston, Oct. 6, 1868.
E. S. GOODWIN, Esq., Ag't Welden Spring Water.
DEAR SIR:—I write to acknowledge the benefit I have received from the Welden Spring Water. I have been troubled with Disease of the Kidneys for many years. I have consulted some of the best physicians of the country and received no relief. Some few months since I was recommended to try the Welden Spring Water. I had not taken it long before I was surprised to see how much good it had done me. Since then I always keep it in my room and seldom drink any other water, knowing eventually it will cure me. As I am anxious that others should be benefited by my experience, I cheerfully recommend it to all suffering with the same disease.
J. J. MAY.
[From Francis B. Dixon, esq., Counsellor at Law and Average Adjuster, Boston.]
"MERCHANTS' EXCHANGE," Boston, Oct. 3, 1868.
E. S. GOODWIN.

DEAR SIR:—I cheerfully comply with your request to give my candid opinion of the merits of the Welden Spring Water. For some years I have suffered much from Dyspepsia, and having exhausted patent medicines and the prescriptions of many physicians, I was advised to try the Welden Spring Water. I found by taking a glass of the water before meals it acts as a tonic and general regulator of the system, and enables me to eat any kind of food without inconvenience. The only evidence I can give of my appreciation of its virtues is a recommendation to every one suffering from Dyspepsia to try it. Yours truly,
FRANK B. DIXON.
QUINCY, Mass., Oct. 3, 1868.

DEAR SIR:—My wife has used your Welden Spring Water, and has received great benefit from it. Before she used it she had a bad cough, and had bled from the stomach or lungs. The cough has entirely disappeared and she is as well, or better, than she has been for ten years. Very respectfully your old servant,
JOHN T. WILLEY,
Proprietor of Hancock House, Quincy.

Letters from many other persons can be seen at the office.
E. S. GOODWIN, AGENT,
218 Washington Street, Boston.
Nov. 19. 41.

"One of the best Agricultural periodicals in the country."
—Boston Journal.

NEW ENGLAND FARMER.
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ADVANCE TERMS—Weekly \$2.50. Monthly \$1.50. Liberal premiums for new subscribers. Send stamp for Circular and Specimen.
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Nov. 19. 41.

ABDUCTION.
AGENTS WANTED. Men or Women, in every part of the land to sell "A Complete History of the Abduction of Miss Mary Ann Smith, by the Roman Catholics, and her imprisonment in a Nunnery in New York for Becoming a Protestant." Large profits, and sells rapidly. For terms and sample copy send 50 cents to HENRY H. HATFIELD, Jersey City, N.J.
Let there be light upon this dark transaction.
Nov. 19. 41.

TWO EXCELLENT NEW BOOKS.
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In issuing this volume of Miss Larcom's poems, the Publishers invite attention to the following paragraph from the poet Whittier:
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Nov. 19. 41.

II. THE GATES AJAR.
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Nov. 23. 41.

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The purchaser is charged the accrued interest from the date of the last paid Coupon, at the Currency rate only.

This issue of Bonds constitutes one of the largest and most popular Corporate loans of the country, and therefore will be constantly dealt in.

The greater portion of the Loan is now in the hands of steady investors; and it is probable that before many months, when the Road is completed and the Loan closed, the Bonds will be eagerly sought for at the highest rates.

They are issued only as the work progresses, and to the same extent only as the U.S. Subsidy Bonds granted by the Government to the Pacific Railroad Companies.

Nearly Five Hundred Miles of the Road are now built, and the grading is well advanced on two hundred and fifty miles additional.

The Through Line Across the Continent will be completed by the middle of next year, when the Overland travel will be very large.

The local business alone, upon the completed portion, is so heavy, and so advantageous, that the gross earnings average more than a quarter of a million in gold per month, of which 30 per cent. only is required for operating expenses.

The net profits upon the Company's business on the completed portion, is about double the amount of annual interest liabilities to be assumed thereon, and will yield a surplus of nearly a million in gold, after expenses and interest are paid—even if the through connection were not made.

The best lands, the richest mines, together with the largest settlement and nearest markets, lie along this portion of the Pacific Railroad, and the future development of business thereon will be proportionally great.

From these considerations it is submitted that the

Central Pacific Railroad BONDS,
secured by a First Mortgage upon so productive a property are among the most promising and reliable securities now offered. No better Bonds can be made.

A portion of the remainder of this Loan is now offered to investors at
103 Per Cent.,
and Accrued Interest, in Currency.

The Bonds are of \$1,000 each.
The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of such advance will be filled at present price. At this time they may more than 5 PER CENT. UPON THE INVESTMENT. And have, from National and State Laws, guarantees peculiar to themselves.

We receive all classes of Government Bonds at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit and keep the principal of their investments equally secure.

Orders and inquiries will receive prompt attention, Information, Descriptive Pamphlets, etc., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return Express at our cost.

Subscriptions received by Banks and Bankers, Agents for the Loan, throughout the United States, Canada and Europe.

BREWSTER, SWEET & CO., Special Ag'ts, 40 State St. KIMBALL, LYCOTT & BENNET, 6 State Street. FLINT, PRABODY & CO. FOGG, BROTHERS & BATES, SPENCER, VILA & CO., 13 Congress Street, JOHN E. M. GILLEY, DUFER, BLACK & SAYLES, 102 State Street, J. H. PERKINS, 22 City Exchange, B. W. GILBERT, 28 State St. ELIOT NATIONAL BANK, GILBERT, ATTWOOD & CO. JAMES MURRAY, HOWE & CO.

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Nov. 19-71. 44.